THE

JEWISH CHRONICLE.

(ספר זכרון)

ESTABLISHED 1841

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No. 1,769.—NEW SERIES.] FRIDAY, FEBRUARY 27, 1903 :— SHEBAT 30, 5663. [PRICE 2D.

The Charge for Announcements of Births, Marriages, Deaths, &c., is 3/6 for 5 lines — about 28 words and 6d. per line after]

BIRTHS.

ESTERMAN.—On the 21st of February, at 37, Shore-road, Hackney, the wife of LOUIS ESTERMAN (née Jenny Joseph), of a daughter. Relatives and friends please accept this intimation. No cards.

FRANKAL.—On the 21st of February, at 3, Addington-road, Bow, E., the wife of LEON FRANKAL, of a daughter. No cards.

JACOBS.—On the 18th of February, at 33, Whitechapel-road, E., the wife of HYMAN JACOBS (née Rae Rosenthal), of a daughter, (IRENE). No cards.

LEAPMAN.—On the 23rd of February, the wife of LEWIS LEAPMAN, of a son.—27, Wayland-avenue, Dalston.

MARCUS.—On the 24th of February, at 3, Elcho-terrace, Portobello, N.B., the wife of REUBEN MARCUS, of a daughter.

ORLANS.—On the 10th of February, at 15, Elizabeth-street, Liverpool, the wife of ISAAC ORLANS, of a daughter (Esther). No cards.

PENNAMACOOR.—On the 18th of February, at Florence-villa, Cavendish-drive, Leytonstone, the wife of J. PENNAMACOOR (née Katie Lancaster), of a son.

PRINCE.—On the 25th of February, at the Skinner's Arms, Coburg-street, Clerkenwell, E.C., the wife of MYER PRINCE (née Lily [Amelia] Bretzfelder), of a son. Relatives and friends kindly accept this, the only intimation.

TANNENBAUM.—On the 20th of February, at 48, Maida Vale, the wife of ADOLPH TANNENBAUM, of a daughter.

BARMITZVAH.

ABRAHAMS.—NATHAN, third son of Mr. and Mrs. B. ABRAHAMS, of 20, Spital-square, read a Portion of the Law on February 21st, 1903, at Bangor Synagogue. Not held at home on account of Mrs. B. Abrahams being in South Africa. American and African papers please copy.

BRODIE.—HARRY, second son of Mr. and Mrs. M. BRODIE, will read a portion of the Law at the New Synagogue, Cheetham-hill-road, on Saturday, March 7th, 1903. "At Home," Saturday, 3 to 7, at Nottingham House, Cheetham-hill-road, Manchester. Relatives and friends kindly accept this intimation. No cards.

ISAACS.—HARRY, the youngest son of Mr. and Mrs. I. ISAACS, 24, Bancroft-road, E., read a portion of the Law, on February the 21st, 1903, at "Rostellan" Cliftonville, Margate; pupil of Rev. P. Wolfers.

NATHAN.—JONAS, eldest son of Mr. and Mrs. EMANUEL NATHAN, will read a portion of the Law on Saturday, February 28th, 1903, at the New Dalston Synagogue, Sandringham-road. "At Home," Saturday, 4 to 7.—5, Mark's-terrace, Downs Park-road, Dalston.

ROBINSON.—ABRAHAM, son of Mr. and Mrs. ROBINSON, 29, Broughton-lane, Manchester, will be "called up" on Thursday, March the 5th, at the North Manchester Synagogue. Reception from 3 to 6 on Saturday and Sunday, March the 7th and 8th. Relatives and friends are cordially invited.

SIMONS.—On Sabbath next, the 28th of February, ABRAHAM, the third son of Mr. J. SIMONS, of 120, Wardour-street, will read a portion of the Law in the Western Synagogue, St. James's, S.W.

WEITZMAN.—ELIAS, the eldest son of Mr. and Mrs. WEITZMAN, 94, Newington Green-road, N., will read a portion of the Law at the Dalston Synagogue, on Saturday, the 7th March. At home from 3 to 6. No cards. Friends accept this, the only intimation.

FIANCÉS.

MATZ : HERSHBERG.—ROSIE, daughter of the Rev. JACOB and Mrs. MATZ, of 176, Cheetham-hill-road, Manchester, to ALFRED, son of Mr. and Mrs. D. HERSHBERG, of Bellevue, Invergowrie. No cards.

SANDELSON : LEVY.—BERTHA, eldest daughter of Rabbi Y. M. and Mrs. SANDELSON, of Newcastle-on-Tyne, to HYMAN BENJAMIN, eldest son of Mr. and Mrs. JACOB LEVY, of 48, Bury New-road, Manchester.

MARRIAGES.

ELLIS : ABRAHAMS.—On the 22nd of February, 1903, at the Synagogue, Grey-street, Durban, Natal, by the Rev. Mr. Pincus, LILY, only daughter of Mr. and Mrs. HARRIS ELLIS, to SAM ABRAHAMS. Previously both of Johannesburg.

MARRIAGES.

GOODMAN : LEVI.—On the 18th of February, at the Synagogue, Singer's-hill, Birmingham, by the Rev. G. J. Emanuel, assisted by the Revs. J. Fink and B. Woolf, HARRIS, son of Mr. L. GOODMAN and the late Rachael Goodman, of 66, Alexandra-road, Birmingham, to ELLEN, second daughter of Mr. H. LEVI, of 130, Sand Pits, Birmingham.

HEPPELL : ISAACS.—On the 24th of February, at the Great Synagogue, by the Rev. M. Hast, SOPHIE, daughter of Mr. and Mrs. C. HEPPELL, to ABRAHAM, son of Mr. and Mrs. H. ISAACS. African and American papers please copy.

KINO : ROTHSCHILD.—On the 18th inst., at the Singer's-hill Synagogue, by the Rev. George Emanuel, assisted by the Revs. J. Fink and B. Woolf, BEATRICE, eldest daughter of Mrs. KINO and the late CHARLES KINO, of Rosedale, Edgbaston, to BERTIE S. ROTHSCHILD, of Edgbaston, Birmingham.

KRUYER : HART.—[By cable.]—On the 24th of February, 1903, at the Synagogue, Gardnes, Cape Town, by the Rev. A. P. Bender, assisted by the Rev. Mr. Cohen, HYMAN, fourth son of ABRAHAM and the late JANE KRUYER, of Johannesburg, to BETSY, youngest daughter of AMELIA and the late MOSES HART, of 28, Newnham-street, Goodman's-fields, Aldgate.

WEINBERG : GOLDMAN.—On the 15th of February, at the house of her sister, Mrs. Jack A. Haagmau, 114, Bree-street, Johannesburg, S.A., Miss MILLY WEINBERG, formerly of London, to Mr. NATHAN GOLDMAN, of Johannesburg.

SILVER WEDDINGS.

LYONS : FRANKFORD.—on the 27th of February, 1878, at 22, Woburn-place, London, W.C., by the late Chief Rabbi, Dr. N. M. Adler, MARIAN LYONS, to ALEXANDER FRANKFORD, The Laurels, Pier Avenue, Clacton-on-Sea.

SIMMONS : LEVY.—On the 26th of February, 1878, at 65, Sutherland-gardens, W., by the Rev. the Chief Rabbi, Dr. Adler, assisted by the Revs. M. Hast and M. Keizer, BESSIE, second daughter of the late MOSES B. SIMMONS, to ASHER, second son of the late MARKS LEVY, of Plymouth.

DEATHS.

ABRAHAMS.—On the 22nd of February, at 14, Oxford-road, Kilburn, ANNA ABRAHAMS, beloved sister of the Misses Solomons, 43, Colvestone-crescent, Dalston. May her dear soul rest in peace. American papers please copy.

ABRAHAMS.—On Sunday, the 22nd of February, at 14, Oxford-road, Kilburn, ANNIE, the dearly loved wife of MORRIS ABRAHAMS. Sadly and deeply mourned by her sorrowing husband and children. God rest her dear soul.

BITTAN.—On the 21st of February, 1903, ABRAHAM, the dearly beloved son of Mr. and Mrs. J. BITTAN, of Sydney Villa, Albert-road, Ilford, and brother of Mrs. N. Phillips, aged 16 years. Deeply mourned by his sorrowing parents, brothers, sisters and relatives. May his dear soul rest in peace.

BLOOM.—On the 23rd of February, at 174, Roman-road, Bow, HENRY, beloved son of Mr. and Mrs. A. BLOOM, aged 18 months. Gone, but not forgotten. Shiva at above address.

CAMPBELL.—On the 24th of February, at 179, Goldhurst-terrace, Hampstead, MARION, darling twin baby girl of GEORGE and GERTIE CAMPBELL, aged 14 days. "Thy will be done."

CASSELL.—On the 19th of February, at Station-street, Birmingham, BLANCHE, the dearly beloved infant daughter of Mr. and Mrs. J. CASSELL. God rest her dear soul.

COHEN.—On the 21st of February, in her 67th year, SARAH COHEN, for nearly thirty years the faithful and devoted companion of Mrs. Victor Levi, of 5, Moreton-avenue, Cheetham. Deeply regretted. May her dear soul rest in peace.

COHEN.—On the 21st of February, at 208, Cheetham Hill-road, Manchester, SARAH, the dearly beloved sister of Mr. S. H. COHEN, Western Elms-avenue, Reading, also of the late Mrs. J. H. Valentine, of Manchester, and the late Mr. J. H. Cohen, of Brighton. Deeply regretted by her sisters and brother.

GOLDMAN.—On the 18th of February, 1903, at 72, Christian-Street, Commercial-road, London, E., MICHAL GOLDMAN, father of Ruben Michal Goldman, aged 72. South African papers please copy.

DEATHS.

JESSEL.—On the 5th of February, 1903, at Kansas City, Missouri, U.S., MARY S. JESSEL, aged 77 years, beloved wife of Godfrey A. Jessel.

JONAS.—On the 27th of January, 1903, MIRIAM S. JONAS, aged 34 years, daughter of Theresa Jessel and the late Isaac Jonas, at St. Louis, Missouri, U.S.

JOSEPH.—On the 19th of February, at 6, Gledhon Mount, Roundhay-road, Leeds, VICTOR, dearly beloved son of MAURICE and SARAH JOSEPH, aged 7 months. God rest his dear soul.

KOTCHINSKI.—On the 2nd of February, corresponding with the 5th Shebat, at Brisk, Russian Poland, ABRAHAM KOTCHINSKI, aged 83, the beloved father of Phillip Abrahams, 3, Elizabeth-street, Liverpool. May his soul rest in peace.

LYONS.—On the 24th of February, 1903, at 29, Well-street, Hackney, N.E., LEWIS LYONS, beloved husband of Jane Lyons, aged 55 years. Deeply mourned by his sorrowing wife and children. God rest his soul.

LYONS.—On the 24th of February, 1903, at 29, Well-street, Hackney, LEWIS LYONS, beloved father of Mrs. M. Harris, of 22, Spurstowe-road, Hackney. Shiva at 29, Well-street, Hackney.

LYONS.—On the 24th of February, 1903, at 29, Well-street, Hackney, LEWIS LYONS, beloved father of Edward E. Lyons, of 43, Elgin Mansions, Elgin-avenue, Maida-vale, W. Shiva at 29, Well-street.

MITCHELL.—On the 19th of February, SARAH, the beloved daughter of MICHAEL and LEAH MITCHELL, of 26, Beaumont-square, Mile End, aged 21. Deeply mourned by her loving parents, brothers, sisters, family and a large circle of friends. May her dear soul rest in peace.

NEWMAN.—On the 31st of January, 1903, at 48, De Villiers-street, Johannesburg, South Africa, RACHEL (Ray), the beloved wife of HENRY NEWMAN. Deeply mourned by her husband, children, mother, sisters and brother. May her soul rest in peace.

SIMONS.—On Sunday, the 22nd of February, at Bobruisk, RACHEL SIMONS, aged 80 years, mother of Mr. J. Simons, of 120, Wardour-street. ת׳נ׳צ׳ב׳ה.

TOBIAS.—On the 15th of February, at 17, Greenwood-road, Dalston, the wife of SIMON TOBIAS (née Amelia Proops), of a daughter. No cards. Relatives and friends accept this, the only intimation.

WOOLF.—On the 23rd of February, at 32, Spital-street, Mile End New Town, E., after a long and painful illness, ISRAEL WOOLF, the dearly beloved husband of Henrietta Woolf, aged 52 years. Deeply mourned by his sorrowing wife, children, relatives and a large circle of friends. May his dear soul rest in peace. Amen.

WOOLF.—On the 23rd of February, ISRAEL WOOLF, the dearly beloved father of Mrs. H. Silver, of 1a, Beaumont-square, Mile End, E. Gone but not forgotten. May his dear soul rest in peace. Shiva at 32, Spital-street, E.

IN MEMORIAM.

In treasured sweet and loving memory of our darling wife and mother, JULIA LICHTENSTEIN, who departed this life, Shebat 28th, 5661, corresponding with the 17th February, 1901. Gone from our homes, but never from our hearts.—31, Middleton-road, Higher Crumpsall, Manchester.

In ever loving memory of our dearly beloved mother, SARAH LEVINSON, who departed this life February 10th, 1902, corresponding with 4th Adar I, 5662. Deeply mourned and sadly missed by her sons and daughters. May her soul rest in peace. Yahrzeit 5th Adar.—9, Ravensworth-terrace, Newcastle-on-Tyne.

In loving memory of our dear wife and mother, NANCY MICHAELS, late of 41, Beaumont-square, Mile End, who passed away Shebat 30th, 5662, corresponding with February 7th, 1902. Deeply mourned by all who knew her.

In ever loving memory of our darling mother, HENRIETTA SYMONDS, late of 252, Pentonville-road, who departed this life February 27th, 1899. God rest her dear soul in everlasting peace.—Maurice and Elkan Symonds.

In ever loving memory of our father, DAVID COWEN, 19, Lime-grove, Oxford-street, Manchester, who died February 6th, 1889—5th Adar 1st, 5649.

In ever loving memory of my dear sister, ROSE BROWN, of Hightown, Manchester, who departed this life Rosh Hodesh, Adar 1st, 5661, corresponding with Feb. 18th, 1901. God rest her soul in peace.

IN MEMORIAM.

In ever loving memory of our dear husband and father, JACOB JACOBS, the beloved husband of Polly Jacobs, who passed away on February 6th, 1897, corresponding with the 4th Adar, 5657, at the Mount, Whitechapel-road, E. May his soul rest in peace. Sydney papers please copy.

In ever loving memory of our dear husband and father, ISAAC BELASCO, late of the "Nag's Head," Houndsditch, who departed this life on the 5th of Adar, 5659, corresponding with the 15th of February, 1899. God rest his dear soul in everlasting peace.

In ever loving memory of our dear husband and father, CHARLES MORDECAI DAVIS, who departed this life the 4th of Adar, 5655, corresponding with the 27th of February, 1895. Deeply mourned and sadly missed.

In ever loving memory of my dear parents, SAUL and HENRIETTA SYMONDS, of 252, Pentonville-road, who died February 13th, 1886, and February 27th, 1899. Always deeply mourned and ever regretted by their loving daughter, Sara Henochsberg, 58, Grosvenor-road, Highbury New Park.

In ever loving memory of our dear father, S. H. BERLINSKI, who died at 29, Fournier-street, Spitalfields, on March 8th, 1902, corresponding with the 1st of Adar II., 5662. Gone but not forgotten. God rest his dear soul.

In ever loving memory of my dear mother, ESTHER PHILLIPS, who died January 31st, 1897, corresponding with Shebat 28th, 5657. May her dear soul rest in everlasting peace. —32, Woburn-square, W.C.

In ever loving memory of our dear husband and beloved father, JOSEPH GERSHON, of Manchester, who died February 5th, 1901. Deeply mourned and sadly missed by his sorrowing wife and children. May his dear soul rest in peace.

In ever loving memory of EDITH HANNAH ROGALY, who passed to her eternal rest February 23rd, 1881, and ELEAZER ROGALY, who passed away February 28th, 1896.

In ever loving memory of my dear mother, MARTHA MARKS, late of 165, Cambridge-road, E., who departed this life on the 1st Adar, 5657, corresponding with March 2nd, 1897. Deeply mourned and sadly missed.—Rachael Barnett, 17, Reighton-road, Clapton, N.E.

THE MISSES ISAACS, Costumiers and Corsetieres, 2, PANDORA-ROAD, WEST END LANE, HAMPSTEAD, N.W. Moderate charges.

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ROBERT LEWIS, General Manager.

MR. and Mrs. A. ABRAHAMS return sincere THANKS for the many kind expressions of sympathy received in their recent sad bereavement.—68, Gloucester-road, Finsbury Park.

MRS. SARAH BARNETT THANKS her numerous friends and relatives for their kind visits, letters and cards of sympathy received during the week of mourning for her late lamented brother.—77, Chatsworth-road, Clapton, N.E.

MR. and Mrs. I. DAVIS and FAMILY return THANKS for kind expressions of sympathy, visits and letters of condolence received during the week of mourning for their beloved son and brother. – 8, Ramsden-terrace, North-street, Leeds.

MR. H. GLIKSTEN, of "The Roses," 51, Colvestone-crescent, Dalston, THANKS his relatives and friends for visits, letters and cards of condolence received during the week of mourning for his late sister, Mrs. Jacoby, of Bulawayo.

MR. H. GLUCK returns THANKS for the kind sympathy, visits, cards and letters of condolence received during his week of mourning.—56, Gloucester-road, Finsbury-park.

MRS. L. GOLDSMID and FAMILY return sincere THANKS for kind visits, letters, and cards of condolence, received during the week of mourning for their late loving husband and father.

MRS. S. INFELD returns sincere THANKS for visits, cards and letters of condolence received during the week of mourning for her dearly beloved sister.—38, Gloucester-road, Finsbury-park.

MR. and Mrs. JACOBSON, of Longton, beg to THANK all relatives and friends for the numerous presents and good wishes sent to their son Hyam on the occasion of his Barmitzvah.

MRS. LOUIS JONES with Mrs. J. JONES, of Ramsgate, and Miss SOPHIA JONES, return THANKS for kind visits, letters and cards of condolence received during the week of mourning for their late lamented husband and brother, Louis Jones.

MR. HENRY JONES, of 7, Gardner-street, Brighton, and Mrs. M. COHEN, of 10, Albert Edward-road, Liverpool, return THANKS to their relatives and friends for visits, cards and letters of sympathy received during their week of mourning for their deeply lamented brother, Louis.

MRS. J. LESSER returns THANKS for kind expressions of sympathy, cards and letters of condolence received during her week of mourning for her late lamented father.—102, Stepney-green.

MRS. R. LEVY and Mrs. J. NATHAN return THANKS for kind expressions of sympathy, cards and letters of condolence received during their week of mourning for their late lamented brother. —167, Turner's-road, Bow, E.

MRS. J. F. VAN RAALTE returns THANKS for expressions of sympathy, cards and letters of condolence during the week of mourning for her beloved mother.—30, Sandringham-road, Dalston.

MR. HENRY ROSENBAUM, SONS and DAUGHTERS, also Miss GLUCK return THANKS for kind expressions of sympathy received during the week of mourning for their dearly beloved wife, mother and sister.—153, Highbury New-park, N.

MRS. JACK ROSENBAUM returns THANKS for visits and expressions of sympathy received during the week of mourning for her beloved sister Fanny. — Swiss Villa, Gloucester-gate, Regent's Park, N.W.

MRS. ROTHSCHILD and SON return their sincere THANKS for kind letters, cards and visits during the week of mourning for their much beloved husband and father, of 113, Old Castle-street.

THE CHILDREN, SISTER and BROTHER of the late Mr. ABRAHAM WINKEL return their sincere THANKS for kind visits, cards, letters and telegrams of condolence received during their week of mourning.—139, Stepney-green.

MRS. M. WOLF returns THANKS for visits, letters and cards of condolence received during the week of mourning for her dearly beloved sister.—70, Finsbury Park-road, N.

MR. and Mrs. LEVY, 62, Albany-road, Old Kent-road, will be pleased to receive their relations and friends from 12 to 2 on Sunday, March 1st, on the occasion of their son Samuel's marriage to Miss Annie Poppersnoff. Ceremony at the Borough Synagogue, 2·30.

THE TOMBSTONE in loving memory of our dear mother, SARAH LEVINSON, of 9, Ravensworth-terrace, Newcastle-on-Tyne, will be SET at Elswick Cemetery, on WEDNESDAY, March 4th, 1903, at 3·30 p.m.

THE TOMBSTONE in loving memory of the late F. L. LOUISSON, of 97, Grosvenor-road, Canonbury, N., will be SET at Plashet, on SUNDAY next, March 1st, 1903, at 4 o'clock. Relatives and friends kindly accept this, the only intimation.

THE TOMBSTONE to the memory of the late Mrs. JULIA VALENTINE, will be SET at the Portuguese Cemetery, Mile End-road, E., on Sunday next, March 1st, at 1·30 p.m. Relatives and friends are requested to accept this, the only intimation.

THE SONS and DAUGHTERS of the late Mrs. M. COHEN return sincere THANKS for many kind visits and tokens of sympathy received during their week of mourning.—37, Carlyle-road, Edgbaston.

SABBATH AFTERNOON ADDRESSES TO JEWISH WORKING MEN & WOMEN.

THE Rev. C. Z. MACCOBY will deliver the ADDRESS at the GREAT SYNAGOGUE TO-MORROW, Sabbath, the 28th inst., during the Mincha Service.

BY ORDER.

ק״ק כנסת ישראל

UNITED SYNAGOGUE.

GREAT SYNAGOGUE.

THE Very Rev. the CHIEF RABBI will PREACH here TO-MORROW, Sabbath, the 28th inst., שבת פ׳ שקלים.

By order,
S. GORDON,
Secretary, pro tem.

ק״ק כנסת ישראל

UNITED SYNAGOGUE.

HAMPSTEAD SYNAGOGUE,

DENNINGTON-PK.-RD., WEST END LANE, N.W.

THE PREACHER on SABBATH next will be the Rev. D. WASSERZUG.

NORTH LONDON SYNAGOGUE,

LOFTING ROAD, BARNSBURY.

THE Rev. A. FELDMAN, B.A. (Dayan), will deliver a SERMON in this Synagogue on SABBATH morning next, the 28th inst.

NEW DALSTON SYNAGOGUE.

BY invitation the Rev. H. COHEN, of Nottingham, will deliver a SERMON on SABBATH morning next, February 28th.

BIRMINGHAM HEBREW CONGREGATION.

AT the invitation of the Minister and Wardens, the Rev. Dr. J. L. LANDAU, Minister of the North Manchester Synagogue, will PREACH at the Synagogue, Singer's Hill, on SATURDAY, the 7th March, ש״ק פ׳ זכור, at the conclusion of the מוסף Service.

By order,
M. BERLYN,
Secretary.

WEST END HEBREW AND RELIGION CLASSES.

10, GREEN'S-COURT, GOLDEN-SQUARE, W.

THE DISTRIBUTION of PRIZES to the children attending the above classes will take place on SUNDAY, March 1st, at the WEST CENTRAL JEWISH GIRLS' CLUB, Soho, W., at 3·30 p.m. B. LAZARUS, Esq., in the Chair. Mrs. Lazarus will distribute the prizes.

J. E. FURST, Sec.

The parents of the children and the public generally are cordially invited.

NORTH LONDON OR UNIVERSITY COLLEGE HOSPITAL,

GOWER-STREET, W.C.

(Supported by Voluntary Contributions).

A FESTIVAL DINNER in aid of the Funds will be held at the HOTEL METROPOLE on WEDNESDAY, 18th March, 1903, at 7 p.m.

The Rt. Hon. Lord STRATHCONA and MOUNT ROYAL, G.C.M.G., will preside.

His Grace the Duke of BEDFORD, K.G., President.
Rt. Hon. Lord MONKSWELL, Treas.
HENRY LUCAS, Esq., Chairman.
WALTER BAILY, Esq., Vice-chairman.

Dinner Tickets (ladies and gentlemen), £1 1s. each, may be obtained of the Secretary at the Hospital.

Ordinary Annual Expenditure ...	£25,000
Reliable Income	8,000
Amount for which the Charity is dependent upon Donations and Legacies	£17,000

Donations and Subscriptions are urgently needed to enable the Committee to maintain the Hospital efficiently and free from debt.

BOARD FOR THE AFFAIRS OF SHECHETA.

NOTICE TO THE JEWISH PUBLIC.

NOTICE is Hereby Given that Mr. L. FRANK, of 300, Harrow-road, W., having sold his business, has surrendered his License as a Butcher. The Community is therefore informed that כשר meat is no longer obtainable at the aforementioned address.

By order,
M. VAN THAL,
Vestry Room, Investigating Officer.
Spanish and Portuguese Synagogue,
Heneage-lane, Bevis Marks.
London, February 1903—Shebat 5663.

IDEAL LOAN COMPANY'S BENEFIT FUND.

NOTICE is Hereby Given to members of above Fund, who have not received any notice of the dissolution of the Fund, that they should apply with their contribution books to 18, Tenter-buildings, St. Mark-street, E., for their respective shares of the dissolved Fund.

J. GASSMAN, Sec.

HULL WESTERN HEBREW CONGREGATION.

ERRATUM: In list of donations published last week the name of "Samuel Samuel, Hull, £25," should read "Samuel Samuel, London, £25."

JEWISH RELIGIOUS UNION.

The SERVICES
will be held
EVERY SATURDAY AFTERNOON,
at 3·30 p.m., at the
WHARNCLIFFE ROOMS, HOTEL GREAT CENTRAL
(private entrance in Harewood-avenue, Marylebone-road).
On the 28th FEBRUARY, 1903,
The address will be delivered by
Mr. Harry S. Lewis, M.A.

Communications to be made to, and forms of membership to be obtained from, the Hon. Secs., Glen Lynn, Gresham-road, Staines.

CONGREGATIONAL, &c.

NEW DALSTON SYNAGOGUE AND SCHOOLS,

BIRKBECK-ROAD, SANDRINGHAM-ROAD, DALSTON, N.E.

THE Executive of the Synagogue invites applications from gentlemen to fill the office of MINISTER and Second-Reader. Applications, stating age, with copies of testimonials, addressed to the Secretary of the Synagogue, on or before the 14th of March next.

HAMPSTEAD SYNAGOGUE,

DENNINGTON-PK.-RD., WEST END LANE, N.W.

A THOROUGH good BASS Wanted for the choir of this Synagogue; must be able to read music at sight. Apply to the Hon. Secretary, Choir Committee.

MANCHESTER OLD HEBREW CONGREGATION, BURIAL BOARD.

WANTED respectable men and women to act as TAHARA ATTENDANTS and WATCHERS, also men as BEARERS. Applications to be sent to N. M. Harris, Secretary, Great Synagogue, Cheetham, Manchester.

GRIMSBY HEBREW CONGREGATION.

WANTED for the above, CHAZAN Shochet, Mohel and Baal Korah. Salary £2 per week and perquisites. Applications to be sent to the President, H. Altman, 360, Albert-terrace, Cleethorpe-road, Grimsby. Expenses paid to successful candidate only.

GRAND THEATRE, ISLINGTON.
Monday, Feb. 23rd, at 7.30.
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EDITORIAL NOTICE.

All communications intended for the Editor should be addressed to the Editor, "JEWISH CHRONICLE," 2, FINSBURY SQUARE, E.C.

To ensure publication, correspondents are particularly requested to send in their communications as early in the week as possible, and Secretaries of Metropolitan and Provincial Congregations and Institutions are requested to send notices and reports of meetings without delay.

PUBLISHER'S NOTICE.

All communications regarding advertisements should be addressed to the Manager, "JEWISH CHRONICLE," 2, FINSBURY SQUARE, E.C.

To ensure insertion advertisements should reach the office not later than Wednesday evening, six o'clock.

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[Copies can also be obtained in all the other principal cities.]

Calendar for the Week.

Day of Week.	Hebrew Date.		Civil Date.		PORTION.	HAPHTORAH.
Fri.	Shebat	30	Feb.	27		
Sat.	Adar (29 Days)	1		28	תרומה Exodus xxv. 1 to xxvii. 19; also Num. xxviii. 9-16 and Exodus xxi. 11-16. [Shekolim].	II. Kings xii. 1-17; also Isaiah lxvi. 23 and 24.
Sun.		2	March	1		
Mon.		3		2		
Tues.		4		3		
Wed.		5		4		
Thurs.		6		5		

This day (Friday) is the First Day Rosh Chodesh Adar. Sabbath commences at 5.

Sabbath (Second Day Rosh Chodesh) terminates to-morrow at 6·18.

Friday next, March 6th, Sabbath will commence at 5·30.

DIARY OF MEETINGS, &c.

SPECIAL SERMONS TO-MORROW.

Great Synagogue: The Chief Rabbi.
Great Synagogue: Rev. C. Z. Maccoby (Afternoon Addresses).
Hampstead Synagogue: Rev. D. Wasserzug.
North London Synagogue: Rev. Dayan A. Feldman.
New Dalston Synagogue: Rev. H. Cohen (Nottingham).

Sabbath, March 7.

Birmingham Synagogue: Rev. Dr. J. L. Landau.

Saturday, February 28.

Stepney Jewish Social and Literary Society, Lecture, at Montague Hall, Stepney Green, 7·30.
East London Social and Literary Society, Lecture, by Mr. James Neil, at the Progressive Club, 41, Mile End Road, 7·30.
B'nei Zion Association, Lecture, by Dr. Fuchs, at King's Hall, Commercial Road, 8·30.

Sunday, March 1.

Jewish Volunteer Social Union, General Meeting, at 59, Sussex Gardens, 11.
Jewish Board of Guardians, Temporary Allowance Committee, 11.
West End Hebrew and Religion Classes, Prize Distribution, at West Central Jewish Girls' Club, Soho, 3·30.
Beauvoir Operatic and Dramatic Club, Meeting, at Brady Street Club, 4.
Widows' Benevolent Society, Annual Meeting, at 4, Great Prescot Street, 5.
Talmud Torah Classes, Great Garden Street, Whitechapel, Annual Meeting, 6·30.
City Jewish Social and Literary Society, Joint Debate with the Birmingham Jewish Young Men's Association, at Birmingham, 7·30.
The Judæans, Debate, opened by Mr. M. E. Lange, at the Inns of Court Hotel, Holborn, 7·45.
The Maccabæans, Paper, by Dr. Bernard E. Myers, at the Hotel Great Central.
Jewish Board of Guardians, Executive Committee, at 27, Sussex Square, W.

Monday, March 2.

Jewish Board of Guardians, Russo-Jewish Conjoint (rota), 4·30; Industrial Committee (rota), 4·30.
Hammersmith Jewish Literary Society, Paper, by Miss Nettie Adler, at the Vestry Room of Hammersmith Synagogue, 8·30.
Jews' College Literary Society, Paper, by Rev. L. Mendelsohn, at Queen Square House, 8.

Tuesday, March 3.

Jews' Hospital and Orphan Asylum, Apprenticing Committee, at Hamilton House, 4.
Jewish Board of Guardians, Relief Committee (rota), 4.
South Hackney Jewish Ladies' Society, Committee Meeting, at 23, Well Street, 6·30.
United Synagogue, Council Meeting, at Queen Square House, Guilford Street, 7.
Hampstead and St. John's Wood Literary Society, Lecture, by Mr. Max Herz, at the Board Room, Hampstead Synagogue, 8·30.

Wednesday, March 4.

Jewish Board of Guardians, Loan Committee (rota), 4·30; Investigating Committee, (rota), 4·30.
Home for Aged Jews, House Committee, at 37-9, Stepney Green, 6·15.
English Zionist Federation, Executive Committee, at the offices of the Federation, 7.
Jewish Religious Education Board, Meeting, at Central Synagogue Chambers, 8·30.

Thursday, March 5.

Jews' Hospital and Orphan Asylum, House Committee, at Hamilton House, 4.
Jewish Board of Guardians, Relief Committee (rota), 4.
North London Jewish Literary and Social Union, Debate, to be opened by Mr. B. M. Benjamin, at the Synagogue Schoolrooms, Poet's Road, 8·30.

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Prospectus on Application.

CORRESPONDENCE.

JEWISH BOYS AT CHRISTIAN SCHOOLS.

SIR,—May I be permitted to correct an error in your last week's report of the Board of Deputies' Meeting which reflects very unfairly on St. Paul's School and its revered High Master? You state both in the report of the proceedings *re* Charterhouse School and in the Notes of the Week that "similar circumstances" had prevailed at St. Paul's School. Neither has such been the case there, nor did our President, to whom your reporter attributes the words, make any such statement. Mr. Alexander was careful to point out that in the case of St. Paul's School Sir Samuel Montagu appealed to the Board not against enforced attendance at School prayers, but to secure for his son the privilege of partial absence from school on Friday afternoons in winter when Sabbath came in early.

From my schooldays in 1881—when I was the first Jew to enter St. Paul's—down to the present the High Master has always given Jews permission to absent themselves from School prayers as well as leave of absence on Jewish holidays.

I should like to add that I cordially approved of the action of the Board in approaching Dr. Rendall, the Head Master of Charterhouse. In my speech I pointed out that it was a dignified protest against the conduct of those Jews who instead of availing themselves of the privileges generously granted by great public schools to conscientious members of our faith, encourage their sons in an indifference, perhaps worse than apostasy, and so bring on themselves the contempt of God-fearing Christians.

Yours obediently,
Ascott House, Sussex Square, Brighton. MAURICE JACOBS.

SIR,—Some discussion, I observe, has taken place recently with reference to the position of Jewish boys at the Charterhouse School. The fact that they are forced to attend Christian services, and that no essentially Jewish religious instruction is imparted to them has aroused what would appear to be the righteous indignation of the community. One would suppose from the tone of the discussion at the Board of Deputies that the Jewish people are most zealous and eager to take all steps to impart religious instruction where that instruction is needed. One would suppose that if, for example, a large church school attended by very many Jewish boys, had all facilities offered by its headmaster, to enable the Jewish boys to receive instruction in their religion by special teachers appointed for that purpose, the Jewish community would hail such a concession with alacrity and joy. But unfortunately, such a supposition must be pronounced absolutely erroneous.

The St. Augustine's Church School at Kilburn, among its 1,200 pupils, contains about 50 Jewish boys, the majority of whose parents are not in flourishing financial circumstances. About five years ago the idea was mooted by the Headmaster, Mr. Harold Nairn, and the managers (of whom Mr. Taylor, the Secretary of the British Museum was one) to form a Jewish Committee of the parents of some of the pupils, to arrange that daily instruction in Hebrew and religion should be imparted to the Jewish boys. Those who could afford it were to pay a small charge towards engaging efficient teachers. The Headmaster placed two of the brightest schoolrooms at the disposal of the Committee, and the Rev. B. Berliner was appointed examiner, of which privilege he zealously avails himself. For five years the Religion Classes have existed. If it were not for these classes these children would practically be without religious instruction at all. The community, the wealthy section thereof, have treated this local effort with entire indifference.

When the Committee was originally formed, and there was a certain amount of enthusiasm engendered about the matter, prizes were offered for successful pupils. For the last two years, however, the Committee has ceased to meet; the majority of the children do not pay anything towards the expenses (as the parents cannot afford it), although they appreciate the privilege; no prizes have been given, owing to lack of funds; and, generally, the classes are in as deplorable a condition as can well be imagined—and all owing to the absolute apathy of the leaders of the community. I say this advisedly.

The Headmaster, two or three months ago, with a zeal and disinterestedness rarely to be found, wrote to a few prominent Jews of wealth and standing, merely inviting them to inspect the Hebrew classes, with a view to securing their moral support in his efforts to help poor Jewish children to gain some knowledge of their own religion.

Practically this noble action of Mr. Nairn was treated with contempt. Of twelve invitations sent to prominent Jews, eleven did not have the courtesy to reply at all, and the twelfth regretted he had not time at his disposal. In view of these facts, what measure of sincerity can we suppose underlies the flood of eloquence poured out in connection with the position of Jewish boys at the Charterhouse School? Here we have the St. Augustine's School at Kilburn, where every facility is offered for Jewish boys to learn their sacred language and religion, languishing for want of a trifling financial assistance and moral support. Last year there was a small deficit, which Messrs. Leviansky and Kisch, Honorary Officers of the St. John's Wood Synagogue, kindly made good. What will happen in future years, I do not know, but I plead here and now, that the community should not permit this institution to totter. As the Senior Hebrew Master of these classes I cordially invite those who profess to have the religious well-being of the rising generation at heart to inspect our classes and make themselves acquainted with the good work we do under such discouraging and depressing conditions.

Yours obediently,
18, Hopefield Avenue, Kilburn. ISAAC LAZAROVITCH.

THE NAME JERUSALEM.

SIR,—The four questions may perhaps be recast into two. No. 4, what is the derivation and significance of the word? Nos. 1, 2, and 3, why is the word generally written ירושלם, sometimes ירושלים, but in both instances with the same vocalization, a chiriq being inserted between the ל and ם of the short form?

The etymology is obscure, and authorities differ. It may be helpful to refer "Enquirer" to Gesenius, Hebrew and English Lexicon. Briefly, the following are the opinions cited.

ירוש־שלים (one ש being excluded), a possession of peace. ירושלם the foundation of peace, from ירה to cast. The abode of peace, etc., the terminal vowel points indicate the dual, meaning the double city, upper and lower. There is a Midrashic interpretation which may be included. The primitive name of the city was שלם, Gen. xiv. 8, (see Targum O. *in loco*) Psalm 76-3. Abraham named the mount at שלם, Gen. xxii. 14, destined to be the site of the Temple, II. Ch. vii. 1, יראה, which, modified to ירו, and prefixed to שלם, formed the word ירושלם, B'reshith Rabba, 56.

Much light has been thrown on the subject by the discovery of the Tel el-Amarna tablets. From one, now, I think, in the Berlin collection, it is shown that the name existed before the Hebrew conquest in the form Uru-Salim—City of Peace. This discovery affords monumental testimony of the truth of the tradition that the ancient name was שלם, but it has not quite dispelled the obscurity still hanging over the first part of the name (ירו), unless this can be regarded as a Hebrew form for habitation, as suggested by Gesenius; compare ירו in מדבר ירואל, II. Ch. xx. 16.

Questions 1, 2, and 3. The orthography is quite simple. The word is written in the short form (ירושלם) in nearly all places. The Massorah counts five places only in the Bible where the long form (ירושלים) occurs, but the vocalization is uniform, so that whether or not the short form was originally read Yerushalem, it is certain that both long and short forms were read Yerushalayim from the Massoretic period, and this was indicated, not by the marginal reading (Q'ri) as in isolated cases of variation from the text (K'tib), but by the *Q'ri perpetum*, that is, the punctuation attached to the text. This explains the presence of the chiriq between the ל and ם of the short form.

Both long and short forms are found on Maccabee coins, and the long is the common form in the Talmud.

Yours obediently,
ARTHUR DAVIS.

SIR,—Your correspondent will find an excellent discussion on the name Jerusalem, its derivation and spelling, in the *Expositor* for February, page 122. The writer is Professor G. A. Smith, who holds that the more ancient pronunciation "Yerushalem" was the one in ordinary use, but that the pronunciation "Yerushalayim" was confined to the liturgical reading of the scripture and to other solemn occasions. According to Barth, the termination *ayim* is not a dual, but a mere local termination. Professor Smith's article is full of valuable suggestions. It forms part of a series of "Studies in the History and Topography of Jerusalem."

Yours obediently,
PALESTINIAN.

EAST END JUDAISM AND SYNAGOGUE REFORM.

SIR,—The appeal of Mr. H. S. Lewis in his excellent paper on "East End Judaism" to the West London Synagogue to appoint a Missioner to the East End seems to have fallen on deaf ears. Grandiloquent phrases such as "the whole question was of transcendent importance" hardly required to be enunciated at this time of day. The soil is not thirsting for showers of sympathy; it is already flooded with fine words which "butter no parsnips." In connection with a recent effort among the Ministers of the United Synagogue and the Federation of Synagogues the Ministers of Berkeley Street Synagogue were invited to join the movement. As usual they expressed their sympathy, but pleaded inability. They did not have the time! May I venture to suggest that the community would welcome an ounce of practical effort in East London against a ton of sympathy spoken in a West End drawing-room.

Allow me to say one word concerning the English Jews in East London. They are neither better nor worse, religiously, than their foreign brethren, except that, out of regard for the feelings of others, they do not ostentatiously desecrate the Sabbath. But their abstention from the synagogue services is notorious, many of them preferring the social allurements provided by political and other clubs to the fare provided in the synagogues. I do not think that a service conducted even on Berkeley Street lines would wean them from their recreations at the clubs.

Yours obediently,
TORAH.

CONFERENCE OF PROVINCIAL ZIONIST SOCIETIES.

SIR,—Allow me, through the columns of your valuable journal, to state that a Conference of Provincial Zionist Societies will be held on Sunday, March 8th, at the Zionist Hall, 97, Cheetham Hill Road, Manchester.

The Secretaries of all Provincial Societies who have not yet received invitations should kindly let me know without delay, stating the number of their membership.

Yours obediently,
Zionist Hall, 69, West Derby Street, Liverpool.
SOL. COHEN,
Sec. pro. tem. Conference.

THE JEWS IN GALICIA.

SIR,—The interview of Mr. Raffalovich with my friend, the Rev. Dr. Landau, as reported by the former in your last impression, would seem to imply that I had, with intention, and for some purpose of my own, endeavoured to find the darkest side of my Galician brethren to prejudice public opinion against them. Against such an imputation I must decidedly protest. My intentions were, on the contrary, to benefit them to the utmost by making the Anglo-Jewish public acquainted with the sad plight their brethren in that country were in. Such imputations I may at once disprove by my reminding your correspondent that I have always been known as a Zionist and a National Jew, to whom no such distinction as between Russian, Roumanian or Galician Jew existed, but who felt and worked for all his brethren equally. The unbiassed reader of my articles on the subject must have been convinced that I have merely stated facts, and have described both the good and evil, in accordance with the strictest truth, neither would I think of retracting one word of what I have honestly and conscientiously stated in my contributions to your valuable paper.

If Dr. Landau has really said that I must know little of the postion of the Jews in Galicia, I would feel myself compelled to retort that כל הפסל במומו פסל "one sees his own faults in others." I leave it to the sound judgment of the reader to decide who is more competent to understand well their present position, I, the editor of a paper, which during the last ten years, until about five months hence, has been almost exclusively devoted to their interest, and in which, even now, the Galician Jewish question is continually treated, or Dr. Landau, who, while following his studies, has been away from Galicia these several years, and consequently has also been removed from observing the last changes and phases in the life of the Jews of that country. Even when he now and then, during his long absence from their midst, did turn his attention to them, he wrote, to my belief, solely on the intellectual side of the question, only in my paper and strictly in agreement with my views on the matter. Of course it is not my business to inquire into the reasons why he has changed front now, neither would it be worth my while to do so; but I should like to say that all who have written with competence on the subject, both natives of Galicia and strangers who have had the opportunity of learning and taken great pains to study the intellectual and moral position of the Jews in Galicia, have depicted their miserable position in a much darker shade than I have done, for in truth, the miserable state of our brethren there beggars description.

As to some "facts" adduced in the interview, I must briefly state that just the few exceptions cited prove the rule. Of course I could not have been expected to mention the disprotionately few exceptions, who almost disappear in the vast multitude of nine hundred thousand souls; but even the enumeration of these few must have roused the ridicule of everyone who is in possession of sound common-sense. The fact is that, excepting two or three of those mentioned in the interview, all the others have for many years already kept as far from Galicia as they could, have acquired their learning out of the country and have but slightly identified themselves with whatever was going on there. As regards the rich Jews there, of whom Dr. Landau makes respectful mention, but who never trouble themselves about their poor brethren, it will sufficiently prove their indifference to the existing misery, if the reader is reminded that but recently the President of the Vienna Jews, Privy Councillor Herr Klinger, publicly stated that six hundred thousand of his poor brethren were actually starving and reduced to beggary through total absence of employment, in consequence whereof the Vienna Jews voted an annual grant of several thousand kronen to the Galician Hilfsverein to relieve in some measure the dire distress of the unemployed.

To sum up: I must reiterate that the position of the Jews in Galicia is materially, intellectually, and morally the most appalling to be found on the face of God's earth, and by far surpasses that of the Jews in Russia and Roumania.

The concluding words of Mr. Raffalovich I will pass over with indifference, since he has no personal knowledge of this matter, and will surely consider this, my reply to him, as final.

Yours obediently,
J. S. FUCHS,
55, Amhurst Road, London, N.E. Editor of *Hamagid*.

SIR,—The unwarranted strong language of Mr. Raffalovich in your last impression upon the Editor of *Hamagid*, a man of great learning and knowledge, and one who has made a special study of the condition of his brethren in Galicia, compels me to enter the arena and to say a few words on the above subject.

I have also, more than once, during my travels through that part of the Austrian Empire been struck with the fearful ignorance of the bulk of our coreligionists there, which perhaps is only second to that of the Jews of Morocco and Persia; and, in spite of what Dr. Landau may say to the contrary, the words of Dr. Fuchs are substantially true. The few stars of the Galician Jewry, among whom Mr. Raffalovich is courteous enough to include his informant, have not been enough to dispel the melancholy gloom of the ignorance, superstition and Chassidism which is rampant everywhere, and this being so, it goes without saying, that the economic and political condition could never be worse than it is now.

Anyhow, it is very unfair to say that it is the fault of Dr. Fuchs if he found that section of the community which he was looking for, meaning that he associated with the uneducated and ignorant, while Dr. Landau's company were the Rubins and Bubers, etc.

Yours obediently,
Cardiff. JOSEPH B. MENKIN.

BIBLICAL CRITICISM AND CIRCUMCISION.

SIR,—In the face of Professor Hilprecht's statements diametrically opposed to Professor Delitzsch, I hope Mr. J. H. Levy will modify his opinion as regards Biblical criticism in this respect.

Concerning circumcision, Mr. Levy's expression, "phallic mutilation," is as extraordinary as it is untrue. It is acknowledged by medical men that circumcision is an operation which is of immense sanitary and prophylactic value, and—provided it be performed by a properly qualified surgeon, which, as I have said before, ought to be a *conditio sine qua non*—it should be performed on all children, regardless of creed. All my medical friends, and I have many, have frequently had to circumcise children of Christians, and they recommend this operation in all cases.

Yours obediently,
Bradford. JOSEPH STRAUSS.

THE DICKENS FELLOWSHIP.

SIR,—May I venture to ask if you will favour me with the insertion, through the medium of your worthy journal, of this letter.

A Branch of what is recognised throughout the world to-day as the "Dickens Fellowship" is being formed for Walthamstow and districts. The purpose for which the Fellowship is formed is to "knit together in a common bond of friendship, lovers of that great master of humour and pathos, Charles Dickens; to combine in spreading that love of humanity which is the keynote of all his work; to take such measures as may be expedient to remedy or ameliorate, so far as lies in its power, those existing social evils, which would have appealed so strongly to the heart of Charles Dickens, and to help in every possible direction the cause of the poor and the oppressed."

The preceding paragraph is a brief description of what the Fellowship is formed for. It will be seen that it is wholly non-Sectarian; that it appeals to all without restriction to class, creed, or nationality.

May I therefore appeal, through the medium of your worthy and valued journal, to those ladies and gentlemen resident in Walthamstow and surrounding districts, and invite them to interest themselves in the Fellowship. It is formed for all religions and classes, and I may mention that Mr. Hall Caine, and Mr. M. H. Spielmann, figure among our list of vice-presidents. A preliminary meeting is being held on Wednesday, March 11th, at 8 p.m., at the Workmen's Hall, High Street, Walthamstow, and all ladies and gentlemen feeling themselves in sympathy with the movement are cordially invited to attend.

I shall be pleased to furnish further particulars to any lady or gentleman, if they will communicate with me.

Yours obediently,
SIDNEY S. CROWN,
Hon. Secy. Dickens Fellowship,
Walthamstow and District Branch.
208, High Street, Walthamstow.

SUDDEN DEATH OF A STRANGER AT SWANSEA.

SIR,—Kindly permit me the hospitality of your widely read columns, to give the widest publicity to the following.

On the 17th inst., a poor man, apparently just arrived here in Swansea, suddenly fell to the ground as he was walking along, and, notwithstanding the kind attentions of the police, and the medical aid rendered almost immediately, he soon expired.

The contents of the parcel he carried having revealed his being a Jew, the Jewish community were at once communicated with; they of course undertook the burial, and were represented at the inquest. There was no post-mortem examination, the medical man who saw him while still alive being satisfied that the cause of death was due to failure of the action of the heart, and he was buried last Friday.

But now, as to the identification. He was an utter stranger to Swansea. According to an old card of a now dissolved Ladies' Tailors' Union, found among his papers, his name is Miller Braize or Price, but on two Hebrew Prayer Books, the name, on the covers, stamped in in Hebrew characters, is Woolf Pressman. He was a Russian, if the old illegible passport found among his papers belonged to him. He is believed to have been a tramping tailor, of about the age of 60, but rather under than over.

This information, we trust, will reach his wife and children if he left any, or any other relative in this country, to whom any further particulars will be cheerfully furnished by

Yours obediently,
46, Carlton Terrace, Swansea. S. FYNE,
Minister Hebrew Congregation.

RECEIVED.

PENNY DINNERS: F. L. and M. L., Yahrzeit, 5/-.
FROM M. A.: Two Bread, Meat and Coal tickets.

A Jewish Marriage at the Mansion House.

The marriage of Miss Samuel, the elder daughter of the Lord Mayor and the Lady Mayoress, and Mr. Walter Levy will take place at the Mansion House on Tuesday, April 7th, at three o'clock. The occasion will be unique, inasmuch as it will be the first marriage ever solemnised at the official residence of the Chief Magistrate of the City. The Chief Rabbi will be the celebrant, assisted by the Revs. I. Samuel and R. Harris, of the Bayswater Synagogue, of which Mr. Levy's family are members. The service will be choral, the choir being composed of the best voices in the various synagogue choirs.

Mr. E. S. MONTAGU, of Trinity College, Cambridge (a son of Sir Samuel Montagu), was on Saturday last invited by the West Cambridgeshire Liberal Association to address them with a view to his becoming their candidate. Mr. Montagu has been elected a member of the Committee of the Eighty Club.

LORD ROTHSCHILD was a guest at the banquet held at the Hotel Cecil, on Monday, under the auspices of the American Society in London, in celebration of Washington's birthday.

BARON NATHANIEL DE ROTHSCHILD, of Vienna, who has been suffering, at Naples, from an inflamed arm, has entirely recovered.

EARL CARRINGTON will preside at a Festival Dinner in aid of the Association for the Oral instruction of the Deaf and Dumb, 11, Fitzroy Square, at the Hotel Cecil, on the 11th of June.

WE are pleased to learn that the Rev. A. A. Green is making a good recovery and is able to sit up a few hours daily.

THE REV. D. FAY and family, who have, since Mr. Fay's retirement, continued to reside at 4, Charlotte Street, Portland Place, are now removing to 10, Palmeira Avenue, Westcliff-on-Sea, Essex. Mr. Fay is wintering in Algeria and will not return to England until April, but we are asked to notify his change of address to his numerous friends and to state that all communications should be sent to his new abode.

THE Rev. S. Singer has returned after a few weeks' stay on the Continent much improved in health. He will preach in the New West End Synagogue, St. Petersburg Place, on Sabbath next, the 28th inst.

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SOUTHAMPTON ROW, LONDON, W.C.

Principal: B. DE BEAR, Late Examiner London Chamber of Commerce.
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THE LONDON HOSPITAL.

[To the Editor of the Jewish Chronicle.]

Sir,—I have just visited the London Hospital, and I am convinced that there is a real danger of its work being cramped in every direction, unless the public will respond really generously to the earnest appeal lately issued by its Chairman, and favourably received by the whole press.

It would be little short of a disaster if the largest hospital in England, situated as it is amongst the poorest people, could not properly carry on its beneficent work. More than that, I feel strongly that such work as is done at this Hospital ought never to stand still, but should progress, not only for the benefit of the sick and needy who throng its gates, but for the benefit of the whole country.

The financial position of the Hospital is sufficiently serious to justify me in taking the unusual step of giving a Mansion House Dinner—which is fixed for May 4th—to make it more widely realised and to get for the Hospital all the help I can.

With a necessary expenditure of between £80,000 and £90,000 a year, the income from the Hospital's estate and investments is but £22,000, and even this must be seriously diminished unless £170,000 can be raised this year to meet the cost of essential improvements. The public may well be asked, I think, to help liberally those who devote so much time to working for the Institution.

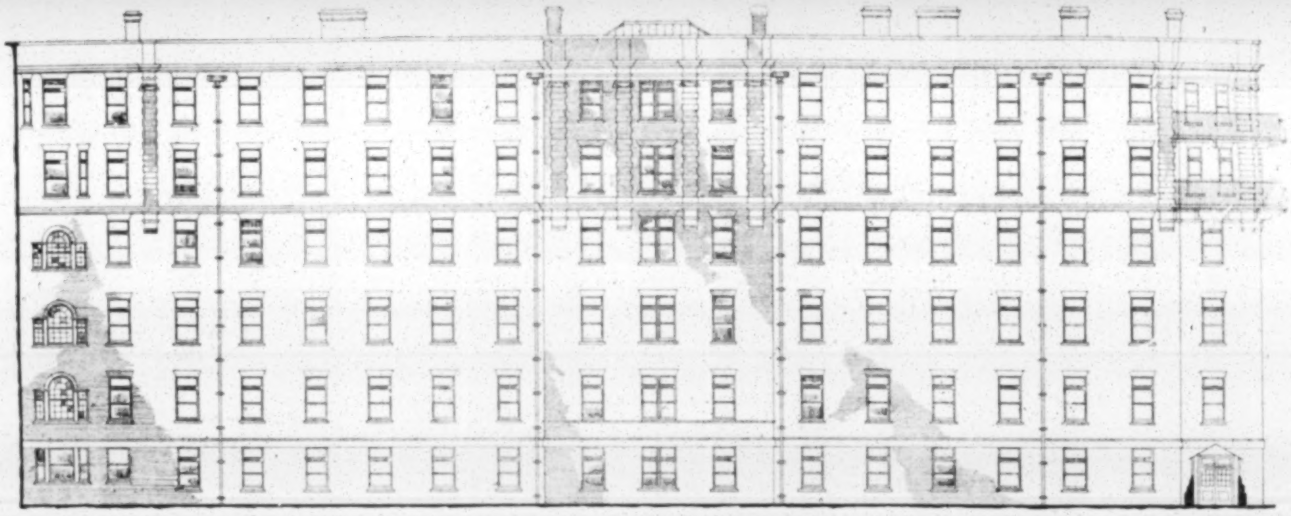
Their Majesties the King and Queen are showing their interest in the London Hospital by having announced their intention after Easter to open the new Out-patient Department, which has cost £70,000. In this building are contained the new rooms for the cure of lupus by the Finsen light, introduced into the Hospital by the Queen herself. It would indeed be a gratifying result if their Majesties could be told on that occasion that the public had shewn their appreciation of this gracious act by largely helping the Hospital. With that view, I shall be very glad to receive before then the names of those who are willing to help. To commemorate this interesting visit, the Lady Mayoress and I are proposing to endow a bed at a cost of £1,000.

I much hope that I may ask my fellow-citizens and the public at large to assist in putting this great Hospital into a sounder financial position, and I invite your aid in bringing the matter prominently to the attention of the benevolent community.

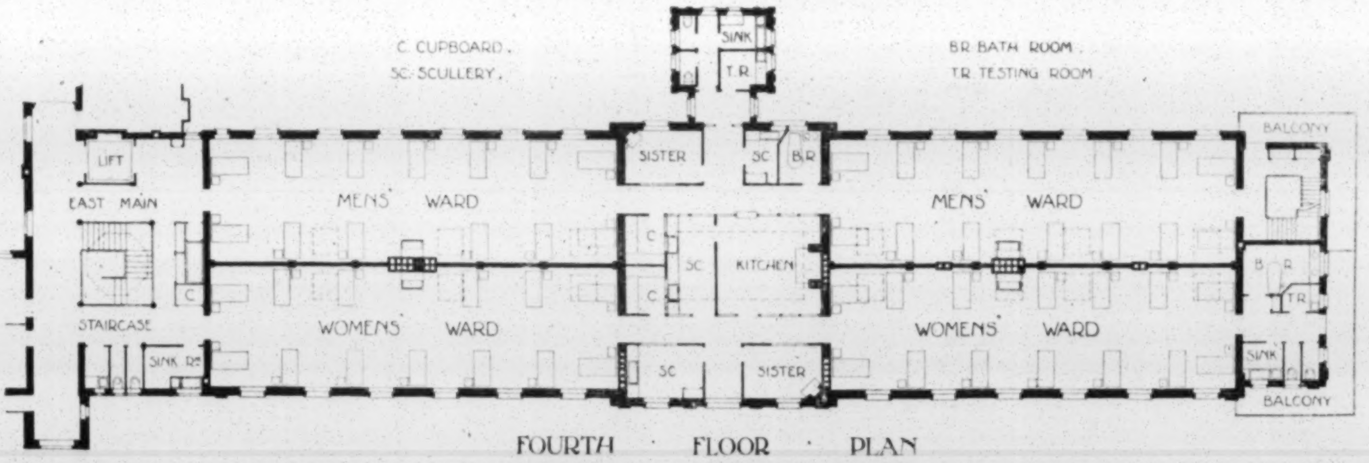
Contributions may be sent to me at the Mansion House.

I am, Sir, your obedient Servant,
Marcus Samuel,
Lord Mayor.

The Mansion House, London, E.C.
February 26th, 1903.



WEST · ELEVATION



FOURTH · FLOOR · PLAN

THE NEW JEWISH WARDS AT THE LONDON HOSPITAL.

The Chief Rabbi will speak at the Mansion House Meeting, on 23rd of March, in aid of the Building Fund of the North Eastern Hospital for Children, Hackney Road. The Lord Mayor will preside.

The Situation in Macedonia.—The Blue Book which has just been published dealing with the unsettled state of a portion of South-Eastern Europe and the outrages which have taken place in Macedonia and other places during the past few years, contains a report by Vice-Consul Fontana, from Uskub, in 1901, which Sir N. O'Conor forwarded to Lord Lansdowne, dealing with an outrage inflicted on a Jewish girl. This girl who was attached to a company of café chantant performers attracted the attention of Mehmed Pasha, the Chief of the Gendarmerie in Uskub. The Colonel's open advances frightened the girl so much that she fled one evening and took refuge in a house in the Jewish quarter of the town. Mehmed Pasha, hearing that she had left the café, sent some gendarmes to look for her and bring her to his private residence. The girl was accordingly dragged from her refuge by the zaptiehs and brought before the Pasha, who struck her in the face with his stick, kept her at his house the whole night, and there violated her. The girl eventually succeeded in escaping from the harem, went straight to the railway station and took a ticket for Salonica. She was stopped, however, by the gendarmes posted at the station, and told that she could not leave until she had paid certain debts she owed in the town. The girl then left the station and ran to the Austrian Consulate close by, and threw herself upon the protection of the Austrian Consul. Thanks to the intervention of the latter, who sheltered and protected her, she was sent to Salonica a few days later. It was ascertained that she owed no money at all.

The League of Mercy.—Under the auspices of the League of Mercy, a highly interesting and instructive lecture on "Life in the Hospitals" was delivered by Sir Henry Burdett (The Hon. Treasurer), last Tuesday evening at the Aldgate Baths, Goulston Street. Mr. Alderman John Harris occupied the Chair. The lecture was illustrated by many lantern slides, including several of the London Hospital and one of a Jewish Ward therein (in which several typical faces figured), the lecturer remarking upon the excellence of non-sectarianism in the treatment of patients by our hospitals, and the great advantage enjoyed by Jewish patients in having their meals prepared in accordance with their laws. The lecturer concluded by giving a description of the work of the League and appealing for members. The minimum requirements of the hospitals of London were £150,000 per year, towards which the King's Fund provided £100,000, and it was the object of the League to raise the balance of £50,000 per year, for which object the officers of the League were endeavouring to obtain one million subscribers of one shilling each per annum. Mr. Stuart M. Samuel, M.P., was among those present.

King Edward's Hospital Fund for London.—The annual meeting of the General Council of King Edward's Hospital Fund for London was held on Tuesday at York House, St. James's, the Prince of Wales being in the chair. Among those present were the Chief Rabbi, Lord Rothschild and the Lord Mayor. Lord Rothschild, in presenting the account of receipts and expenditure during the past year, said that large gifts were sent to his Majesty's Fund. Mr. Edgar Speyer had given securities to the value of £35,000, which would increase the annual income by £1,200 a year, and Mrs. Samuel Lewis had placed at the disposal of the Fund, £10,000 or £12,000 a year, which would go to swell the annual income and enable the Council to look forward hopefully to the future. The Lord Mayor seconded the motion.

The Finances of the United Synagogue.

Next Tuesday will be "Budget Night" at the Council of the United Synagogue, and in anticipation of the meeting the Thirty-Third Annual Report and Accounts of the United and Constituent Synagogues for 1902, and Estimates for 1903, have been circulated among the members. Although primarily dealing with the affairs of the United Synagogue, several subjects are touched upon in the report which concern the entire community, and therefore merit the sympathetic consideration both of individuals and of synagogue organisations that do not recognise the spiritual jurisdiction of the Chief Rabbi.

The gross revenue of the Constituent Synagogues was £32,924 as against £32,054, an increase of £870. This result is almost wholly due to the augmented receipts of the Hampstead Synagogue, which had a gross revenue of £4,896, £850 more than in 1901. Eight synagogues showed increases, and six exhibited decreases. The gross expenditure was £19,397, as compared with £19,108 in the preceding year; and taking the institution as a whole, the year ended with a general cash balance of £5,835, an increase of £655. The general revenue of the United Synagogue, after deducting extraordinary items of income, was £4,690. The increase of £421 was mainly due to the augmented receipts from the Board of Shecheta. The expenditure on the General Account (exclusive of extraordinary items) was £10,149, as against £9,341 in 1901. The Treasurers give details of items which have contributed to the increased expenditure, and they state that these increases will be still further added to in 1903. The remarks of the Treasurers on this subject, addressed as they practically are to the community at large, deserve reproduction:—

> The Treasurers do not dwell on these points with the object of discussing them in a parsimonious spirit. On the contrary, they invite attention to them with the desire that the Council may be impressed with the fact that, for the carrying on of the essential work of the institution, which must expand with the growth of the community, they must be prepared in the near future to face larger demands for what the Treasurers venture to term imperial objects. In this connection they desire to address one word of appeal to those who stand outside the boundaries of the institution, but watch its work with sympathetic interest. The present condition of Anglo-Jewry demands to-day, more than ever, the active and practical co-operation of all Jews. In our own small community we may recognise a difference between Ashkenazi and Sephardi, between Orthodox and Reform, but the outside world knows nothing of these distinctions. The Jewish community is regarded as a homogeneous whole, and the virtues and faults, as the case may be, of the individual are taken as the measure of the success or failure of the body politic. The Treasurers are tempted to make these remarks in view of the fact that the burden of the work for the communal weal, rightly undertaken by the Council, should not, in common fairness, be borne by the few thousand members of the community comprised in the United Synagogue, and they express the hope that means may be found by which those who are outside the congregation may assist in carrying out those important general duties which must meet with the approval of all sections of Jews.

The following table gives a summary of actual revenue and expenditure for 1902:—

REVENUE	£	s.	d.	£	s.	d.
Constituent Synagogues:—						
Seat Rentals (including Temporary Seats let)	16,391	16	9			
Offerings	7,552	19	7			
Marriage Charges	784	12	0			
Rates for General Purposes	4,658	3	4			
Burial Rates	1,757	18	6			
Other Items	1,778	17	8			
				32,924	7	10
United Synagogue:—						
Dividends, Interest and Income from Bequests	£975	5	6			
Rents	1,554	17	4			
Marriage Charges	734	8	6			
Assessment for Membership	22	18	6			
Board of שחיטה	810	0	0			
Chief Rabbi's Fund	593	3	6			
				4,690	13	4
Burial Rates	173	0	0			
Burial Society Recoupment of Loans	260	0	0			
Legacies	150	5	0			
Claims on Life and Fire Policies	727	17	0			
Other items	184	0	7			
				1,495	2	7
Bayswater Synagogue, for recoupment	178	10	0			
West End Synagogue, for recoupment	150	0	0			
				328	10	0
				£39,438	13	9

EXPENDITURE.	£	s.	d.	£	s.	d.
Constituent Synagogues:—						
Salaries, excluding Door-Keepers, Assistants, and Choir, Rents, Rates, &c.	11,753	6	4			
All other items (except Recoupment of Stock sold out and interest thereon)	7,644	2	7			
				19,397	8	11
United Synagogue:—						
Charities (excluding Burial Rates)	3,444	6	2			
Salaries	4,167	0	0			
Pensions	664	6	2			
Votes of Council and all other Items	1,873	9	1			
				10,149	1	5
Jewish Religious Education Board	776	3	4			
Burial Society	2,130	18	6			
Building Fund	776	6	11			
				3,683	8	9
Investments, including replacement of capital				3,646	1	9
Final surpluses, paid to Bequests and Trusts Account				1,907	12	4
				38,783	13	2
Bank Balance, Dec. 31st, 1902	5,835	17	3			
Bank Balance, Jan. 31st, 1902	5,180	16	8			
Increase of Bank Balance (Dec. 31st, 1902)				655	0	7
				£39,438	13	9

We have compiled the following figures to show at a glance the total revenue, offerings, number of members, and local expenditure of each of the fourteen Constituent Synagogues:—

	Total Income.	Offerings.	Gentlemen's Seats Let.	Average total Contribution per Male Member.	Local Expenditure	Surplus	Deficit
Great -	£2,923	£759	437	£5 16 8	£2,840	£83	—
Hambro -	489	135	200	2 7 10	727	—	238
New -	1,458	360	302	4 9 9	1,504	—	46
Bayswater -	4,259	907	363	11 12 3	4,210	49	—
Central -	3,710	703	350	10 4 6	3,309	401	—
Borough -	794	226	178	4 5 5	905	—	111
St. John's Wood	3,020	736	378	7 17 9	2,653	367	—
East London	1,202	366	353	3 5 10	1,453	—	251
North London	1,318	362	187	6 11 7	1,467	—	149
New West End	4,613	1,159	320	14 0 8	4,219	394	—
Dalston -	2,186	288	361	5 18 2	1,963	223	—
Hammersmith	934	194	211	4 7 1	1,089	—	155
Hampstead -	4,896	1,059	464	10 9 6	3,685	1,211	—
South Hackney	1,190	292	354	3 6 1	1,190	—	—
	£32,992	£7,546	4,458	£6 16 0	£31,214	£2,728	£950

The aggregate offerings have increased by £673. The gain in male members in the fourteen Constituent Synagogues during the whole year has been only 58, and there are 562 vacant seats. The female members have decreased by 7, leaving 840 seats vacant.

The Treasurers note a large falling off in the payments to the Chief Rabbi's Fund. A tabular statement shows that the gross annual contributions promised by the synagogues throughout the British Empire to the high office of Chief Rabbi amount to the insignificant sum of £302, and even this amount is not duly paid. The Treasurers comment on this extremely unsatisfactory state of affairs in the following terms:—

> With the steady growth of the Anglo-Jewish Community, the time is not far distant when it will be necessary for the religious welfare of the community, as a whole, to add to and strengthen the Ecclesiastical Authorities. When that time arrives, it will be necessary to devise a system on more equitable principles than those which at present obtain, which practically puts the entire burden of supporting the Ecclesiastical Authorities for the whole of the British Empire upon the United Synagogue. The Treasurers protest against the action of these Bodies which, while taking full advantage of the advice and counsel of the Chief Rabbi, refuse to participate in the responsibilities of maintaining the office. It is perhaps superfluous to add that the United Synagogue does not desire that any Congregation should be debarred, on account of poverty, from enjoying the benefits of the Chief Rabbi's ministrations.

The marriage statistics show that the total marriages in connection with Constituent Synagogues were 1,101 (of which 757 were cheap marriages solemnised at the East London Synagogue) and at other synagogues, for which authorisations were issued by the Chief Rabbi, 325 (including 192 at the New Road Synagogue, Whitechapel), making a total of 1,426, an increase of 142 during 1902, as compared with an increase of 93 in 1901. From the report of the Burial Committee it appears that the interments were 2,103, including those of still births, as against 1,999 in 1901. There were 927 charity funerals (about the same as in the previous year), 717 being of native born persons or of persons resident in England over ten years, and 210 foreign born. Of these 927 charity funerals 496 were from hospitals, asylums, workhouses and infirmaries, as against 648 in 1901. There was a slight decrease in infantile mortality, a gratifying feature if considered together with the normal increase of population. On the other hand the deaths of children under five represent upwards of 52 per cent. of the entire total. The proportion of charity funerals to the general interments has decreased 1·57 per cent., but the matter still gives the Treasurers of the Burial Society much anxious care, as they believe that a great number of children's charity funerals could be avoided, were the friendly societies generally to extend their benefits to children of the members. As to causes of death, the report states:—

> The return of "Causes of Deaths" affords ample food for the thoughtful attention of medical statisticians. Zymotic diseases show a slight decrease, and amongst the total number of deaths only 14 are attributed to Small-pox, which disease raged somewhat severely in the Metropolis at the end of 1901 and in the early part of 1902. The figures of Cancer (40) are still high. Phthisis has decreased by 15, but the number is higher than in 1899. The statistics under this heading for the past four years are 69 in 1899, 91 in 1900, 94 in 1901, and 79 in 1902. "Diseases of the Nervous System" (268 against 230), "Diseases of the Circulatory System" (121 against 102), Diseases of the Respiratory System" (398 against 361), and "Diseases of the Digestive System" (178 against 158) exhibit unpleasant increases, whilst deaths due to "Violence" have increased from 11 to 24. Influenza claimed 13 victims, as compared with 3 in the previous year. All other causes are set down at 449, as against 512 in 1901, and it may happen that the satisfactory reduction under this heading is accountable for the increase exhibited under other defined headings.

During the year the Council increased its subvention to the Visitation Committee from £500 to £600. The increase of £100 was given to enable the Committee to put into operation a scheme for satisfactorily dealing with Jewish prisoners on their discharge. The result of the appeal to the community in general for funds for the same object has not been as satisfactory as had been anticipated, the total collection having amounted to only £496, which included £200 from Messrs. N. M. Rothschild and Sons (in addition to their annual contribution to the Visitation Fund), and £100 from Mrs. Lionel Lucas. The Visitation Committee has been officially certified by the Home Office as a Discharged Prisoners' Aid Society, of which Mr. S. Rehfisch has been appointed Superintendent. Several cases have been helped, but it is yet too early to speak of results. The statistics of Visitation work (3,253 visits in all to various institutions are recorded) show how far-reaching are the efforts of the Visitation Committee. The summary of this work, as given by the Treasurers, will be read with interest:—

> The band of visitors who devote themselves to the humanitarian work, represents all sections of the community, male and female, lay and clerical, and is a standing object lesson to those who believe and advocate that if the doors of the synagogue are open sufficiently wide, men and women will not be found wanting to devote their lives to good and useful purposes. In all public institutions the Jewish Visitor's presence is welcomed, Jewish patients receive the same kindly treatment and thoughtful consideration as patients of other faiths, and, as far as the exigencies of the Services will permit, Jewish soldiers and sailors are encouraged in, and granted facilities for, observing their religious customs, so that they may know that whilst serving their King and Country it is as unnecessary, as it is wrong, to discard their religion. It has been mainly through the instrumentality of the Visitation Committee that the advantages of joining the Army have been brought home to the minds of the rank and file of the community, and that the policy first publicly enunciated at one of the Annual Conferences of the Visitation Committee and Visitors, which, by the way, was somewhat derided at the time, has borne such splendid fruit, as is now evidenced by the Military Services which are held in the synagogue at each succeeding Chanucah. At Aldershot Camp services are conducted on Sabbaths and Festivals, and a weekly "Friendly Gathering" held at a "Meeting House," by one of the senior students of Jews' College, under the supervision of the Rev. F. L. Cohen, who, as Military Chaplain, has done much to foster the military spirit amongst his coreligionists. This small "Meeting House" is upheld by a subvention from the Visitation Committee. As that Committee, with the sanction of the Council, was likewise instrumental in starting the Hayes Industrial School for Jewish Boys, and in the management of which several members of the Committee and the Secretary take an active share, it may not be inappropriate to mention that the good work achieved by that Institution steadily progresses, and considering the small time it has been in existence the results obtained have been eminently satisfactory. During the year, a contribution of £200 was granted to the School from the Visitation Fund. An annual expenditure of a like amount was previously incurred by the Committee when the boys, averaging about 30, were maintained in a Christian institution, with all its disadvantages to both parties, as against 58 boys, which is the number at present located at Hayes. The Treasurers are gratified to note that the Spanish and Portuguese Synagogue kindly made a contribution of £30 to the Visitation Fund.

The work of the Associate Synagogue Committee is progressing slowly. The East Ham and Manor Park Synagogue has been admitted an Associate, and negotiations are taking place for the admission of the South-East London, Poplar and West Ham Synagogues. The total promised contributions amount to £5,304.

The Overseers of the Poor spent on Old Age Pensions, grants for trade purposes and other grants from Bequest and Trust Accounts, £2,591, besides £753 from the General Funds of the United Synagogue. The Overseers also distributed £306, entrusted to their care by Messrs. N. M. Rothschild and Sons, as Old Age Pensions. Further amounts were paid by the Council as follows: Jewish Board of Guardians, £1,273 18s. 0d., Institutions Visitation Committee, £600, Jews' College, £200, Beth Hamedrash, £20, Mikvah for the Poor, £25, Poor of Holy Land, £15, Jewish Religious Education Board (5 per cent rate), £776 3s. 4d., Free Religious Services for the Poor, £473 12s. 11d., a total of £3,383 14s. 3d. The summary of the Charitable and Educational Benefactions of the United Synagogue is as follows: General Account, £4,137 3s. 8d., Bequests and Trusts Account, £2,951 5s. 11d., Motza Account, £582 0s. 7d., Burial Account for Charity Funerals (irrespective of cost of ground for interments and establishment charges), £1,027 15s. 1d., a total of £8,338 5s. 3d.

The Secretary of the United Synagogue, Mr. P. Ornstien, is again to be congratulated on the highly interesting picture he has drawn of the operations of the institution during the year under notice, as well as on the admirably clear manner in which the accounts are set out. When it is stated that the volume covers upwards of 130 large pages, it will be recognised that the task of compilation must have been of the most laborious character.

West Central Jewish Girls' Club.

ANNUAL DISPLAY.

On Sunday, at the Royalty Theatre, the members of the West Central Jewish Girls' Club gave their annual display. The building was filled with friends of the Institution, many prominent communal workers being present. A number of club members assisted in showing visitors to their places, and in the disposal of programmes, Mr. Gerald Montagu being in general superintendence.

The programme opened by singing by the choral class, and "Ye Mariners of England" from a score of foreign throats was a happy selection. Mrs. Honeysett conducted, and Miss Schmidt was at the piano. Leah Myers, a member of the English class recited "A Royal Heart" and a German recitation entitled "Schneewittchen" was performed by A. Cohen. H. Hanbury, D. Martin, E. Solomon, S. Weiss, L. Wilk and Esther Wilk, the last of whom in graceful white costume, and by simple articulation, contributed to the dainty piece the fairy atmosphere which the subject required. The drilling class under the popular and energetic instructress Miss James, went through exercises with dumb-bells, bar-bells, and Indian clubs. Miss Matilda Smith, who is being trained as a drill-teacher, gave an excellent exhibition with Indian clubs. The Hebrew play, for which Miss Lilian Bentwich was responsible, was perhaps the principal feature of the programme. It comprised an adaptation from Litteris's translation of Racine's "Esther." Miss Bentwich sustained the title rôle, the other parts being played by L. Gilblatt, A. Morris, S. Orastien, F. Rosenblatt and R. Rubinstein. The performance was very creditable, proving that Hebrew was sufficiently living to become the medium of the best forms of artistic and dramatic expression. The costumes were lent by Messrs. Nathan. The last item was a rendering of Rossetti's Pageant of the twelve months, which were respectively represented by N. Newmark, F. Gilblatt, S. Hermann, E Schrier, D. Hochberg, S. Cave, Beatrice Bird, Bloom, K. Wegoda, A. Sankerwitz, G. Cave, I. Bershach, F. Cohen. Costumes for this pageant were lent by Mr. Tree. During an interval a basket of flowers was presented to Lady Montagu, President of the Club, and Miss Lily Montagu, the Hon. Secretary, made her annual statement.

Miss Montagu, in her opening remarks, gave expression to the gratitude of the Club to Miss Kate Santley for the loan of the theatre, to Messrs. Searcy, Tansley and Co., Ltd., for providing tea and furniture, and to Mr. Delgado for printing. She said that during the year they had seen the establishment of another Jewish Girls' Club, the Butler Street Club, which had started work on similar lines to their own, and she took advantage of the opportunity to wish it success and God-speed. Their membership now reached the somewhat alarming figure of 275, of whom 250 were in regular attendance, most of them coming to the Club two or three times a week. They felt that their numbers were rather too large, but until another Club on similar lines was established in the neighbourhood they would not take the responsibility of refusing the many applications for admission. They tried to make their Club self-managing, and year by year they received more assistance from the members on the Committee. The Club was worked mainly on educational lines. It was a secondary school under the Board of Education. They had a number of classes, and when the work of the Club was inspected these results would be seen and would speak for themselves. But there were some results not immediately apparent, results from the influence which a regular teacher acquires over her girls, a sort of sympathy which could not be obtained in any other way. In the English class one hundred foreign girls were under tuition. They had been examined and favourably reported on by Miss Hertzon, who congratulated Miss Benny and her voluntary assistants on their able tuition. The results of the technical classes would be seen at the Club. The girls became more efficient workers if they learnt some technical work at the Club. Some of them displayed real artistic talent at this work, though their daily lives were spent in making button-holes in gentlemen's overcoats—not a very æsthetic form of employment—(Laughter). There were only two classes to mention which did not entirely speak for themselves. One was artificial flower-making, the other metal-work. They were particularly anxious to foster the former and to make it quite a little industry in the neighbourhood as it had hitherto been exclusively a French industry. Their teachers were able to win the sympathy and confidence of their pupils and to obtain a grip over their lives merely by coming down regularly to the Club and trying to share their valuable possessions of culture and education with those who had had fewer opportunities than themselves. But in judging their work she would ask her hearers to remember that the girls came to the classes after a heavy day's work, and it served as their recreation. The best form of recreation was in directing natural effort to a different kind of work. Saturday and Sunday evenings were merely "social," and the members learned how to enjoy themselves thoroughly and at the same time to keep their too exuberant spirits under some sort of control. Through the kindness of Mr. Sydney Levey the girls were learning an operetta which they hoped to produce in April in aid of the Club. An important feature was their visiting work. They looked upon their girls not as individual units but as members of families, and they tried to win the co-operation of the parents, and sought to discover what influences were working with the Club and what influences were against them. They had been able to develop the industrial side of their work. They tried to find work under good conditions for their members and to apprentice them to good trades. With the help of Miss Connie Lewis they had placed a number in good employment. In all they had found work for twenty-five girls during the year, eight of whom had entered domestic service. The assistance received from the honorary doctors was deserving of the most grateful acknowledgment. They tried to provide country holidays for the girls in the summer and took the girls away themselves. They endeavoured also to develop the religious side of their work. They held services and religion classes, and ended every working-evening with prayer. That was the work of the Club generally, and she wished to ask for sympathy and help, and also for money. They needed at least £300 for redecorating the Club and for important sanitary and structural alterations that were absolutely necessary. The state of the walls they would presently see would tell more eloquently of their financial needs than her remarks. Money was also needed for the sister-institution, the Emily Marion Harris Home, and money-help, to the extent of £50, was wanted for the Green Lady Hostel at Littlehampton, which they shared for their summer holidays with other Clubs. They were sorry to lose the excellent services of their Superintendent, Mrs. Mackenzie, but they would still remain in touch with her, as she had been appointed Lady Superintendent at the Hostel, of which Mrs. A. Levine had until very recently been the able Hon. Sec. She asked her audience also for personal service, and she could speak of the work as giving the greatest happiness, work which everybody should be glad to share. At the Club, they had to deal with three sorts of girls. One class was that of the Russian girls who had left school at ten years. One of these girls had recently written to her that she knew nothing and wanted to know everything. Could any attitude of mind be more inspiring to a club leader? Another set had passed a certain number of standards and thought they knew everything—they were also entitled to sympathy—(Laughter)—and the third class came to them with the desire to be good and to be happy, to develop themselves and to enjoy themselves. The Club management wanted help for the English classes and for their religious work. They were fighting a very difficult battle in that district against every sort of vice, irreligion and indifference. They meant to struggle on but they wanted help. The majority of their girls were obliged to work on Saturdays. She had to confess to one of her annually recurring dreams. She dreamt of seeing established a workroom on sound commercial lines, so that the girls would be able to keep their religion and observe their Sabbaths, and she asked for the assistance of friends with business knowledge and capital to make this dream a reality. They wanted help in their services, but she asked them also for assistance in their indirectly religious work, which consisted in trying to persuade the girls that they themselves found their greatest happiness in religion. Personally, she was afraid that unless they could create a feeling for religion in the girls' own hearts they would find it very hard to get them to come to the services at all. They must convince them of one of the great principles of Judaism—the love of God expressed in the love of man. When they had persuaded them of this, then, and not till then, would their services draw their girls—(Applause).

At the conclusion of the programme, the audience repaired to the Club premises, where refreshments were served. In the several rooms specimens were displayed for sale of cooking, plain work, dressmaking, crinkle paper work and lamp shades, art needlework, blotters, etc., lace-making, writing, artificial flower-making, chip-carving, basket-work and metal-work.

In the evening, the performance at the theatre was repeated for the parents and friends of the members. Considerable heart-burning was caused by the inability to admit children owing to a London County Council regulation applicable to the Royalty Theatre. Mr. Gerald Montagu, assisted by a friendly policeman and the lady housekeeper of the theatre, co-operated to check the "alien tide" whose eagerness to enter the building was only commensurate with their enthusiasm when within.

The principal variation from the programme of the afternoon was the addition of a graceful "cymbal dance" performed by a dozen girls arrayed in white, under the direction of Miss James.

Mr. Jacob Woolf, Headmaster of the Westminster Jews' Free School, gave an address at the conclusion of the programme. He said that he was addressing them at the invitation of Miss Montagu for two reasons. First, he was anxious to show his appreciation in however small a way of the magnificent and glorious work Miss Montagu was doing in Soho; and secondly, he wished to come face to face with some of the old pupils of the school of which he was the head and to talk to them on one or two matters that concerned all in the district. The old people, among whom he numbered himself, had some privileges, but privileges were always accompanied by responsibilities. Their responsibilities lay in the bringing up and training of their children and in making of them loyal and good citizens of the glorious country in which they lived. They were bringing up posterity—the people who were to come after them. There was once a man who exclaimed, "I'm told I ought to do this for posterity and that for posterity, but what has posterity done for me?" Perhaps they agreed with that man, but posterity gave them the magnificent opportunity of training the future citizens of London, posterity gave them the opportunity of showing their love, their affection, their power of self-sacrifice for the King of their happy and free country. The greatness of a country depended upon the character of its citizens, and it was this character which it was in their hands to mould and to develop. There had lately been a great deal of talk about overcrowding and over-population. He was sure everybody would sympathise with and pity those people whose necessitous circumstances compelled them to live with six, eight or ten persons in one room, often underground, in a sort of cellar. He was happy to say that the London County Council and other bodies were taking the matter into their earnest consideration, and in a few years—perhaps before that time—he hoped and believed that the condition of the poorer classes in this country would be improved. As regarded over-population, he did not believe any true patriot could take exception to the rearing of children healthy in mind and body. It was not the quantity of the children but the quality that had to be feared. If the children were healthy they could only be an asset to the State, and particularly to a commercial country like England. One of the first conditions of health was proper feeding. He did not only mean in the physical sense, but also the feeding of the eye and ear. He put it to them whether in their homes the eyes of their children rested on sights children's eyes should never see, whether their little ones heard things children's ears should never hear. Mr. Woolf referred to the imperative necessity of the children being brought up in habits of truthfulness, and read the remarks, as reported in the press, of a Metropolitan Magistrate on Jewish witnesses. Addressing the members, Mr. Woolf said that the work done in their leisure hours was exalted over their daily work, for while the latter was done under the stress of earning their daily bread, the work done in their leisure hours was of their own free will. It had been alleged against girls' clubs that they took the girls away from their homes. If the club took them away from their homes, it sent them back with something to do there, with new duties before them, with new aspirations up to which they could live. Another value of their club was that it enabled them to make lasting friendships. He urged them to put forth every effort and help Miss Montagu in Soho. She was engaged in a battle, not so much against crime as against ignorance. She had already gained a great victory, a victory without the shedding of a drop of blood, without the signing of a treaty, with only the recognition of the bond of sisterhood and brotherhood which bound her and all of them to the rest of humanity.

Mr. Woolf's remarks were listened to with the keenest attention and were frequently punctuated by applause, the heartiest signs of appreciation being drawn by his references to the land in which his hearers had found a haven of rest, and whose loyal and devoted citizens they were or desired to become.

Refreshments were again served at the Club, and the work of the girls was inspected.

Altogether, the function was a pronounced success, and must have given the greatest possible satisfaction to Miss Montagu and her band of enthusiastic assistants.

The following appointments have been gazetted: Lieutenant Algernon Lesser, 4th Middlesex (West London) Rifle Volunteers, to be Captain; Mr. Martin S. Kisch, Cadet Corps, St. Paul's School, attached to 2nd (South) Middlesex Rifle Volunteers, to be Second Lieutenant.

ewish Religious Education Board's Sabbath Classes

DISTRIBUTION OF PRIZES.

The distribution of prizes to the pupils attending the Sabbath Classes of the Jewish Religious Education Board took place last Sunday at the Jews' Free School, Bell Lane. Mr. MICHAEL A. GREEN occupied the chair, and the prizes were distributed by Mrs. Green, to whom a basket of beautiful flowers was presented by one of the pupils (Rosie Levy). Among those present were :—

The Chief Rabbi, the Revs. Dayan Feldman, S. Levy and J. F. Stern, Mr. and Mrs. M. Lissack, Miss E. Myers, Messrs. E. N. Adler, B. A. Fersht, Lionel Jacob, Claude osada, Henry Lucas, J. S. Marks, F. D. Mocatta, F. S. Spiers, J. Victor, and A. M. oolf.

The proceedings commenced with the singing of Psalm c. by the girls' choir, after which the report of the work of the Classes was read by Mr. G. Meyer (one of the Honorary Superintendents), of which the following is an abstract :—

The classes have been held on 42 Sabbaths with a total attendance of 49,804, an average of 1,[illegible] each meeting, comparing with 1,229 the average the previous year. The largest attendance was 1,780, but one week it dropped as low as 1,040. A larger number of girls attend than boys, the proportion being about two-third girls to one-third boys. The children are largely drawn from the neighbouring Board Schools, but include some from Higher Grade Schools, also a fair number from 14 to 18 years old of those engaged in work. There are two choirs attached to these classes, which are maintained in a high state of efficiency :—A girls' choir of 90 voices, trained by Miss Lizzie Hart, assisted by Miss alcer, and a boys' choir of 70 voices instructed by Mr. S. Amstell. The répertoire consists of about a dozen pieces which are in constant use. Each week at the conclusion of lessons the children assemble in the Hall, and two or three psalms are sung previous to dismissal. Through the kindness of a friend, who desires to remain anonymous, special prizes have been given in each of the five highest classes for the best essay on the particular work done during the year. The following ladies and gentlemen were good enough to act as examiners :—Lady Magnus, Miss Hertzon, Miss Myers, Rev. Dayan Feldman and Mr. Jacob Woolf. In all fifty-one essays were sent in and the reporters were unanimous in remarking that the work submitted was of a much higher character than that usually received from pupils of a similar status. As the children could not take notes during the lessons on the Sabbath, this testimony bears remarkable evidence to the soundness of the teachers' work, and also the attention they receive from their pupils. The Staff consists of 32 teachers, most of whom are fully certified. The work is entirely voluntary, yet it is seldom that a teacher is absent. Anyone visiting the school could not fail to note the happy spirit which prevails, making the Sabbath, alike to teachers and children, a veritable "*day of delight.*" The Superintendents tender their thanks to the authorities of the *Jews' Free* School who, this year, as for so many years past, have granted the free use of their class-rooms and Hall, and in addition give every facility to assist in carrying out the work of the classes.

After the singing of Gounod's "Send out thy light," by the boys' choir,

The CHAIRMAN, who was cordially received, delivered an address. He said: His first duty was to congratulate those who had had the good fortune to receive prizes. He was sure they had been well earned, and sincerely wished the winners joy of their success. But he did so without exaggerated enthusiasm, for he confessed he was wayward enough to feel that his sympathies were more strongly with those who had not been successful. His reason for this was a personal one, which he did not mind telling them, though, had it been known earlier to Mr. Adler and Mr. Meyer they perhaps would not have considered him a fitting person to preside over a distribution of prizes. The truth was that when he was at school, somehow or other he hardly ever won a prize. They must not think he was proud of his failures ; quite the contrary. But it was a consolation to remember on such occasions as those that after their schooldays ceased, there were still prizes in the great and perpetual school of life which were available equally to the victors and to the vanquished. And those who had seriously considered the problems of education, whatever might be their point of view, would tell them that they had the best chance of knowing what were the real prizes in life and of gaining them, if to their purely mental education they added those lessons of religion and morality which went to the moulding of character, lessons which it was the aim of those Classes to instil. He wondered whether he had in his mind a Hebrew word which embodied much of the best of what they should learn there, that contained the greatest of life's secrets, that might be adopted by them as a watchword through life, and that was as essentially Jewish as "cricket" was, in its full meaning, purely an English word. The Englishman was a great sportsman and his passion was fair play in all things. Well, cricket was our national game, but the word had also come to mean all that was honourable and fair in all things. Perish the thought that any of them should ever merit the reproach of doing anything that was not cricket! Well, the Hebrew word he wanted to suggest to them was the word "Mitzvah." They all knew it. If they were asked in class where it was to be found, every hand would dart out by itself and every tongue would exclaim, "Why, in the Shemang of course!" With very little reflection they would add that it was used to command that great Mitzvah, the love of God, which included all other Mitzvoth, past, present and future. But if anyone were to limit the meaning of the word to a command, they would rightly say he was an ignorant person who had never passed through those Sabbath classes. The word had developed with the growth of Jewish thought and practice, and had consequently become too much of an idiom to be translated or even to be precisely defined. He would give two appropriate instances of its varied meanings. The Mitzvah had been conferred on him of presiding there that day. Their teachers, in coming there week after week to instruct them as a labour of love, gave an illustration of the word in another and much higher sense, that of duty prompted by self-sacrifice. Again, they would all recognise the word in another connection, Bar Mitzvah. When he visited the Classes one Sabbath and saw the girls being instructed by ladies as devoted and capable as the gentlemen who taught there, when he saw them studying at least as diligently as their brothers, when like them he heard them singing Psalms and Hymns, when he thought that like them, and most happily for themselves, they would all have to go into the world to earn their own livings, then he could not help lamenting that the institution of what, taking his courage in both hands, he would call Bas Mitzvah, was not in a more flourishing condition ; and that girls, did not share more generally in the religious and domestic celebrations, with all their accompanying good things, which their more favoured brothers so much enjoyed, and which made so strong and lasting an impression on the youthful mind. One of the most impressive Synagogue services he had ever attended, impressive alike for celebrants and congregation, was a special service in which girls, on completing an exhaustive course of religious instruction, took part. It was held by that great labourer in the field of religious education, whose honoured name and services would be appropriately and gratefully acclaimed there. Of course he referred to the Rev. David Fay. (Cheers). Perhaps he might be permitted to observe in parenthesis, that he marvelled that in these days, when the hold of the synagogue either on the classes or the masses was not exactly paramount, more ministers did not of their own initiative follow Mr. Fay's example, or were not encouraged to do so by influential suggestion. Although as he had said the word Mitzvah defied exact definition, they should not be wrong if they interpreted it as conveying, in the main, what was the fruit and flower of Jewish religious teaching, the obligation of performing at all times, under all circumstances, and to the utmost range of our abilities, what they intelligently believed to be their duty. According to the training of their moral and mental powers would be the degree of their conception of duty. But this was as absolutely certain as any law of nature ; that the absence of a paramount sense of duty, whether in the individual or the family, in the community or in the State, produced inevitable corruption and ultimate disaster. He desired to be practical, and he therefore intended to speak of one of the great Mitzvoth of life which would confront, he supposed, all of them when they completed their school days. He referred to the wise choice of a calling which would enable them to fulfil that prime duty which every one owed to himself, to those who might be dependent on him, and to society—the obligation to avert poverty. In making their fateful choice, let them remember that occupations were of two kinds, skilled and unskilled, good and bad. Let them remember also that poverty—and that applied with enormous force to Jewish poverty—was, as a general rule, associated with unskilled labour : while, on the other hand, the skilled workman rarely lapsed into poverty through the failure of work. Let him lead them another step in that argument, and tell them that the greater the skill of the workman the greater was his certainty of obtaining continuous and profitable employment. When work was slack the first to suffer was the unskilled workman. Then, at a long interval, the moderately skilled workman felt the pinch. Last of all, but rarely, the truly skilled artisan suffered, because the employer, in his own interest, would make almost any sacrifice before he could bring himself to part with the highly-trained workmen who were among his most valuable industrial assets. If they asked their parents they would confirm the truth of what he said. He was sure there were no skilled artisans in the sad processions of unemployed which recently passed through the streets of London. At the outset, the wages in skilled trades were naturally not so high as they were in unskilled, and therefore bad, trades. But let them bear in mind that wages in unskilled trades rose very slowly, and, at the best, did not exceed a low level. The reason was that when unskilled workmen sought for higher wages they invariably found there was an army of other unskilled labourers and juvenile hands clamouring for work at any price, and thus perpetually keeping down the scale of wages at starvation point. He hoped that, convinced of the truth of what he said, they would not be tempted by the bait of high commencing wages to enter bad trades. It was often urged that the relatively higher commencing wage in unskilled callings was of vital importance to the home. But this was hardly a valid excuse ; because, while the child was at school he did not contribute anything at all to the upkeep of the home, and whatever he earned on leaving school was a new source of gain to the household. He was sure they would show themselves to be truly intelligent if they were sufficiently patient and far-seeing to assist their parents to accomplish the Mitzvah of placing them in skilled and therefore good trades, in which, with industry, they would secure in a not distant future a livelihood that would maintain them in comfort and dignity. He thought visitors, clerical and lay, would do well to make that plea a cardinal point in the advice they tendered to the poor. There was more than one way to learn a good trade, but the best way was to become an apprentice. The facilities to be obtained through the Industrial Department of the Jewish Board of Guardians were known, he believed, to most of them. Let them remember that the department was a self-help department, the offices of which were apart from the relief departments of the Board. Applicants for apprenticeship were never brought into contact with recipients of charitable relief. He had no hesitation in saying that apprentices who faithfully discharged the obligations they contracted would find that in availing themselves of the benevolent agency of the Industrial Department they would have done nothing to compromise that precious sense of independence, the preservation of which was one of the greatest Mitzvoth in life. He had no time to point out many of the Mitzvoth work hands could accomplish, while faithfully serving their employers. If by avoiding all that was cunning and mean, by an absence of arrogance, by good feeling displayed towards all with whom they were brought into contact, equally towards non-Jews and Jews, if by these things they gained the respect and goodwill of their British fellow citizens they would not only be enormous gainers themselves, but they would perform a Mitzvah towards their unfortunate brethren in other lands. Because, in measure as Jews, so happily placed here, proved that they were model citizens, a source of strength to the State, and good fellows generally, so would this, our beloved country, be willing to continue to exercise towards their persecuted coreligionists that hospitality, which had been extended, at times more or less recent, to all those he saw before him. Before leaving that vital topic of employment, there was one failing of which he should speak, although he would not for a moment suggest that any of them could be guilty of it. From his personal experience he knew that many young people had lost first-rate opportunities of learning good trades because they would not make the necessary effort to be punctual in their attendance at work. Now this misfortune would not occur to any of them if they kept the word Mitzvah in mind. Their parents would tell them that it was a Mitzvah to rise up early in the morning to attend morning prayers in synagogue. He ventured to say that the shortest of private prayers coupled with early and punctual attendance at work, was even a greater Mitzvah. But whether or no his sense of proportion commended itself to his hearers, this, at least, they should agree in ; that not the most audaciously ingenious of sluggards would maintain, that to do neither of those commendable things through stopping late in bed, could be accounted to him as a Mitzvah. They would not imagine that because he had dwelt on the urgency of choosing a good trade, he would have them think that the procuring of bread and butter was the whole duty of man. Duty extended throughout life and to every relation of life. Although he then addressed them in general terms he was speaking with precision and accuracy when he said experience taught that to do one's duty was a joy in itself and was vital to our well-being as the air we breathe. The performance of duty was a sure support in trouble, and preserved us unharmed amid the splendid perils of success. If they would analyse any experience in life, they should test it by the touchstone of duty. They would find the greater joy, the greater the responsibility ; the greater the blessing, the greater the duty. Keeping this truth continually before them they were most likely to preserve themselves from the pursuit of pleasures which were deceptive, vain and unworthy. Duty was not only a precious gift of heaven, but it was also the most enduring. Riches might take wings and depart ; health might forsake them ; they might be stricken in their affections. But while consciousness lasted there was no power that could rob man of his supreme right of performing, at all times, under all circumstances, and to the utmost range of his abilities, that he believed to be his duty. It was the passion for duty which had moved the noblest of men to their greatest efforts

It was the ideal of duty which had inspired poets with their finest utterances. If they would perform the Mitzvah of cultivating the love of the beautiful, the nobility of such verses and their exquisite skill of workmanship would one day be a source of delight to them. But till then, and always, let them treasure up the golden saying of the Rabbi, that one Mitzvah drew another in its train, and the reward of one Mitzvah was the accomplishment of another—(Loud cheers).

The anthem "The Lord is my Shepherd" was next rendered by the girls' choir. The prizes were then handed to the winners by Mrs. Green, after which Psalm cl. was sung by the boys' choir.

In addition to the numerous prizes distributed, special prizes were awarded to Frances Blackman, Fanny Danziger, Minnie Salomons, Elizabeth Lyons, Hyman Fineberg, Mark Sheltzer, Maurice Lewis and Benjamin Harris.

On the proposition of Mr. F. D. MOCATTA, a hearty vote of thanks was accorded to Mr. and Mrs. Green.

Mr. GREEN having briefly responded,

The CHIEF RABBI proposed a vote of thanks to the Hon. Superintendents (Messrs. H. G. Meyer and E. N. Adler), and the teachers of the classes. He said it was difficult to find words adequately to describe the deep debt of obligation under which they were to those ladies and gentlemen. They had already heard some of the excellent results of the teaching at the classes. He was glad to report that the children who had competed for the Maccabæans' prizes had acquitted themsleves admirably, and that the examiners had expressed themselves in the highest possible terms of praise. Dr. ADLER remarked that the present was a very critical time for the Jews of this country and especially for those in the East End. They knew that almost every day, now that the Royal Commission on Alien Immigration was sitting, something was said about the faults and shortcomings of the Jews. But of this they might be assured, that in classes such as those, they had the truest remedy for any evils which might exist or perhaps only existed in the light of imagination. They were sure that the Jewish life, for which the children were trained in those classes, was the great ideal life, the Jewish life of honesty, purity, industry and of truthfulness, and they were under a deep debt of gratitude for the labours of the superintendents and the teachers of that great honourable work.—(Loud Cheers).

The vote was enthusiastically carried, and was acknowledged by Mr. H. G. Meyer and Mr. S. Amstell (both of whom were very cordially received) on behalf of the Hon. Superintendents and the teaching staff respectively.

The proceedings ended with the singing of the National Anthem by the combined choirs. The two choirs, are extremely well trained, and acquitted themselves most creditably.

A guard of honour, formed by the Free School Company of the Jewish Lads' Brigade, under the direction of Captain J. Landsberg, was subsequently inspected in the playground by the Chief Rabbi.

Convocation and Mission Work Among the Jews.

The Bishop of London has laid before the Upper House of Convocation a report prepared by the Joint Committee to inquire into the position of Jewish Christians in England. In presenting the report, Dr. Winnington Ingram explained that the inquiry of the Committee has been in some respects a delicate matter, having regard to the fact that in so many works of philanthropy and benevolence the most generous helpers of Churchmen are rich and enlightened Jews. The Committee had, therefore, to face the difficulty of appearing to insult the faith of some of their best friends in work among the poor. The Committee recommended: (1) That Christian work among the Jews, in order to be satisfactory in its methods and give promise of some ultimate success, should be dealt with by the staff of the parishes in which Jews are resident, and Jews should be regarded as parishioners who have a claim upon the care and thought of the clergy; (2) that every care should be taken to obviate the possibility of Jews attaching themselves to the Church for merely mercenary reasons, and that the Church should absolutely discountenance the association of relief with attendance on religious services. The Committee consider it undesirable at present to form separate congregations of Jewish converts to Christianity, but urge the importance of holding special services in the churches for such converts.

Mr. Justice Wills on the Jews.

Before Mr. Justice Wills an action was heard last week, in which the plaintiffs, who are in business at Hamburg, sought to recover £200 upon bills of exchange given by a merchant in Warsaw, uncle of the defendant, and purporting to be accepted by the defendant. The liability was repudiated by the defendant, on the ground that the signatures purporting to be his were forgeries. All the persons concerned in the case were Jews.

The opening sentences of Mr. Justice Wills's summing up are of interest. He said that he was sure he need not join in the appeal made by Mr. Shee (counsel for the defendant) in urging the jury not to be influenced by any consideration of the race or creed of either of the parties, or of the witnesses who had been called, so that injustice should not be done to his client because he was a Jew. Many of the race were as upright, as honourable and reliable as any Christian, and if characteristics were sometimes present that were too much attributed to the race *en masse* it must be remembered that Christians had a great deal to answer for in bringing them into being; for where they existed they were results of oppression which at one time prevailed in this country, and which was not absent from many countries of Europe even now. They must apply the same tests to discover the truth as they would were the defendant a man of another race or as they would wish to be applied to themselves.

The jury returned a verdict for the plaintiff.

AT the request of a number of influential gentlemen connected with the city the Lord Mayor has convened a meeting to be held at the Guildhall next Thursday, to consider the Buildings Act Amendment Bill. His Lordship will pay an official visit to the new cable steamers, "Restorer" and "Patrol," belonging to the Eastern Extension, Australian and China Telegraph Company. The vessels are laden with a cable, which will be laid between Celebes and Borneo for the Dutch Government, who receive a subvention for ten years from the Shell Transport and Trading Company. The new telegraphic communication has become a necessity, and the Netherlands Government have undertaken to establish it at the instance, and under the guarantee, of the "Shell" Company, of which the Lord Mayor is the Chairman.

MR. RIDER HAGGARD'S new novel, "Pearl-Maiden," a story of the fall of Jerusalem, will be published on Monday by Messrs. Longman.

The Commercial Position of the Jews.

Under this heading there appears an interview with Mr. Israel Zangwill in the March number of the *Magazine of Commerce*. Most of what Mr. Zangwill says in this interview has already fallen from his lips on other occasions. But his renewed protest against the current popular misconceptions as to the commercial position of the masses of Jewry may well be quoted.

People believe that all Jews succeed in commerce, and in justification of their belief quote the Rothschilds, Sassoons, Montagus and a few other Jewish firms of high standing. The presence of a Jewish Lord Mayor, who has also been a very successful business man, seems to help their case; but, if the truth is told, the commercial position of the Jews is at best no better than their social position, and that is very bad indeed.

Is it not generally recognised, asked the interviewer, that the *haute finance* is in the hands of the Jews, that great political developments are more or less in their hand? In the past week a Jewish banker, Mr. Seligman, of New York, has offered to settle the Venezuela trouble, in which three of the greatest world Powers are directly or indirectly involved.

The popular idea has nothing to do with the truth, as is generally the case, replied Mr. Zangwill. There are very wealthy Jewish financiers whose position and ability make them a force in public affairs, but they play entirely for their own hands, and represent no Jewish policy whatever; the Jews as a race may not be judged by the standard of a small successful minority. As well say that every American is a millionaire because Pierpont Morgan, Rockefeller, and Andrew Carnegie, are American citizens. For many years the Jews gave the world some of its leading financiers; to-day the world's wealthiest men are Gentiles, though now, as always, the poorest people in the world are Jews.

His interviewer suggested that the situation of the Jews in England was not a discouraging one. But the answer to this suggestion was that "there is no reason to be well pleased."

For one successful Jew in London to-day, there are ten who can only exist by reason of the long apprenticeship to suffering that has taught them to live where others would die. In the East End of London there is more poverty than all the Jewish wealth of the West End can leaven.

The Jews, in Mr. Zangwill's opinion, "have no commercial position." The only proper way to see the question is to look at the mass of the Jews, from ten to twelve millions in number scattered to the four points of the compass.

In Great Britain alone, and for the moment, there is no anti-Semitism; but, an Alien Immigration Bill will pave the way for it, and speedily. In most countries of the world the Jew is still persecuted, still confined, actually or socially, to a ghetto, forbidden to use his gifts, though they might add to the sum of the world's happiness and wealth, a pariah and an outcast all the days of his life. Because the Jew enjoys full freedom in Great Britain and Italy and a rather modified freedom in France, Germany, and America, modified, mark you, by social prejudice rather than legislation, we cannot overlook his treatment in the countries where he lives and suffers in large numbers.

Mr. Zangwill went on to enforce the moral that Zionism alone can save the race. The representative of the *Magazine of Commerce* naturally asked whether the movement had a "strong commercial side":

This is a commercial age, was the reply, a movement like Zionism cannot exist without it. If we are to get the Jews back to Palestine, there must be something for them to do when they get there. A map of the world can do more to explain the commercial possibilities of the country in five minutes than I can do in an hour's conversation. The unique position of the country has long been appreciated, It is not extravagant to suggest that the twentieth century must see its development. The march of progress cannot be stayed. By whom could Palestine's possibilities be developed so well as by the Jews, the people whose earliest history and most enduring hopes are centred upon it?

The *Magazine of Commerce* may be rightly interested in the most romantic commercial undertaking at present before world. Its success may bring back to the Eastern Mediterranean the prosperity it enjoyed in the time of the Phœnicians, and afford a peaceful solution to a great part of the Near Eastern questern. In Palestine the Jews will speedily achieve a commercial position. The soil has very many associations to them; instead of going to the Holy Land to die, they will go there to live.

"But Turkey, the holy places of Greek and Mohammedan faith, transport, administration, international guarantees, immediate markets, immediate funds, what of all these questions?" asked the interviewer. "All the questions you ask, and many others that you overlook," replied Mr. Zangwill, "are receiving the warmest attention from the Executive of the Zionist Association." To the question what direction the emancipated Jew was likely to excel in, the reply was given:—

Circumstances have combined to make the average Jew very thrifty. He has learned to work very patiently for small profits, and to take great care of them when made. Many Jews die leaving an amount of money quite out of proportion to their earnings. A Gentile would have spent more and saved less, having little of the fear of poverty from which few Jews escape in the early years of their commercial life. Unhampered by restrictions of any sort, the Jew becomes a valuable addition to a nation's middle class. He seldom rises to distinction in commerce, he is seldom speculative or inclined to take big risks; he is entirely a safe man. Moreover, he would not dare, like Pierpont Morgan, to arouse antagonism by trusts and sweeping operations. Is he not a Jew? Where great mineral wealth has been discovered, as in South Africa, he comes rapidly to the front, chiefly because he has a cool head, a temperate throat, a quick grasp of figures, and a capacity for working eighteen hours a day; but these are the virtues that build up a middle class, and only the exceptional environment leads to exceptional success.

Mr. Zangwill takes a somewhat gloomy view of the advance of anti-Judaism. He describes it as "an ever-increasing danger to all countries," and suggests that it is beginning to appear in "the countries popularly associated with freedom."

The interview is illustrated by a beautiful plate of Mr. Zangwill, as well as by a number of excellent portraits of leading members of the Anglo-Jewish community.

In the same issue of the *Magazine of Commerce* there appears an article on the "Marts of the Future" by Mr. S. L. Bensusan. An article on "The Present Legal Position of Trade Unions" is accompanied by a striking portrait of Mr. Rufus Isaacs, K.C., who is described as having "been engaged in a large number of important cases affecting the legal position of Trade Unions" and as being well known as one of the ablest commercial lawyers of the day." Curiously enough, in the same number there is, under the heading of "Who's Who in the World of Commerce," an interview with and portrait of Mr. Louis Sinclair, M.P. In this interview Mr. Sinclair is referred to as "in one sense, if not the best, a man of the world. He is German by descent, French by birth, English by education, Australian by training and South African by marriage. . . . Mr. Sinclair, whose name is English for Schlesinger, is a naturalised Englishman. He was born in Paris forty-two years ago, was educated at London University College, became a journalist in Australia, starting on the *Melbourne Argus*, threw up the press for the counting house, and at twenty-five retired with a fortune. Mr. Sinclair found a wife in the daughter of Mr. Daniel de Pass, a Frenchman of Natal and London, and in the House of Commons found what must be the *otium cum dignitate* of one who has lived his life as Mr. Sinclair has."

DR. GEORG BRANDES'S "Impressions of Poland," translated into English, will appear next week.

Mr. Arthur E. Franklin on Jewish Charity Organisation.

On Tuesday, Mr. Arthur E. Franklin lectured before the Hampstead and . John's Wood Literary Society, on "Jewish Charity Organisation from e point of view of economy of expense, and economy of effort." Mr. S. oses, M.A., President, was in the chair.

The Lecturer asked his hearers to dismiss from their minds what they ew of existing charitable organisations, and endeavour to regard the estion as though they had a clean slate, and it were their duty to establish r the first time a means for the administration of charity. The problem uld vary in difficulty in accordance with its magnitude. But once the ministration of charity took place on proper lines, it was only a matter of gree whether one had to do with a population of a few hundred souls, or a st community, such as they had in London. In a village where there were ly one or two persons of wealth, and those personally acquainted ith every poor person in the district, or in a small Jewish community here all classes lived near each other, all belonging to, or regularly attend g a synagogue, and all well-known to one another, and where the ministration of the Synagogue was in the hands of those who had the eans to assist the poor around them, the problem was simple. Those who ovided the funds for relief were in a position themselves to administer eir charities. When, however, they had to deal with a city of such dimen ions as London, with a very large Jewish population scattered among the eneral inhabitants, where those who were able to contribute to the sistance of their poorer bretheren were not only widely dispersed but ved and had their occupations under such conditions that they were never ought face to face with those they wished to help, they must devise a heme which would on the one hand enable the money contributed to be dis ensed at the least possible expense and on the other hand would enable the oor to benefit in proportion to their needs. There came the opportunity r administrators who would gather in the funds destined for charitable urposes and arrange for their distribution. The object aimed at was that hatever was destined for charitable aims should go to its destination with little deduction as possible and be so distributed as to give the utmost mount of permanent good to those intended to be benefited. It was easy—nd he might add, very pleasant—to handle charity money carelessly. A heap popularity could be obtained by generosity to those that came most in ontact with the custodian of the funds, as employés or others, or by freely llotting benefits to those who could secure a good word from one's friends. ut a faithful administrator of the charity fund must regard himself as a rustee and must not only see that the stream of charity he was empowered o direct went to those whom the donors would most like to benefit, but also hat little or none should fall by the way. Generosity with the money of thers, and especially with the money rightfully belonging to those n want, was to his mind no virtue. It appeared to him there were eally two charity funds in the community; one which seemed o be practically a fixed quantity and one which was very unreliable nd inconstant. The annual sum given for the support of the poor, or imilar purposes, appeared to vary little from one year to another, and is he ventured to call the voluntary poor rate of the community. It ight rise or it might fall slightly with varying prosperity or with anges in the population, but otherwise it did not seem to alter, d if some of it was deflected for one object, other objects ffered. It appeared to him that most people made up their minds to ve a certain portion of their income in charity, and if they were induced give it in one direction, there was less left for another. Incidentally, might mention that many people did not give on any definite ale but contributed to an object whose requirements were measured in ns of thousands on the same scale as to that whose requirements were asured in hundreds. The other or elastic fund he might call the capital nd. It was astonishing what amount of money persons were at times lling to give for permanent purposes—frequently as memorials of the ad, but always for objects which would require an annual income to keep em up. It was quite an easy thing to raise funds to found a new charity, raise a special fund which was to remain intact—to build a palatial ifice—but when the time came to raise funds to meet the annual expendi re, recourse had to be had to the limited vountary rate, with the result at to whatever extent it was drawn upon, apportionments to other objects re diminished. Those willing to make sacrifices of large sums to tablish memorials naturally would not allow their contributions to be ed for purposes of income, but it was right to point out that those who curred, or caused to be incurred, liabilities for maintenance of w charities without provision for their upkeep were like the spendthrift o sold out his investments to build a grand establishment, and nd, to his surprise, he had no income left to keep it up. the business of administering the charity fund there were two parties the contributors and the recipients—and between them stood the arity administrator as honest broker. He had duties to both. To the ntributors he owed it that their contributions to the fund should ach their destination as near intact as might be, and the recipients he owed it that the available resources should exclusively used for their benefit, and should be fairly divided accordance with the needs and to the best ultimate advantage of all entitled share. One test of good charity administration was economy in gathering the funds. If it could be so managed that every penny which left the cket of a contributor entered the coffers of the charity intact, it was ident that on one side at least the administration was good. It was once most a universal system to have a department for collecting—usually an pensive department—and contributors never thought of the fact that of e money they contributed a certain proportion was intercepted by the nduit pipe they passed it through. In many charities now a better stem prevailed and contributors, by paying money direct to the ministrators of the charity, or better still, to their bankers, abled the whole of the contributions to become effective, so creasing the sum available for the poor by the amount of the es formerly paid to a collector. In some cases quite an appreciable rtion of the income of a charity was deflected in paying for collectors, vertisements and other expenses, which were really at the cost of the or. There existed among many contributors to charities an idea that they re doing a favour to the administrators when they entrusted them with contribution, and they rather resented having to take the trouble even of ting a cheque, and therefore entailed needless expense in employing and ing a collector, making numerous advertisements, etc. The cost of vertising contributions might be necessary, but it reduced the sum ailable for the relief of the poor. Of course, the real case was just opposite to what he had described. Given that the donor regarded s his duty—or his pleasure—to share some of his surplus income with poor, surely he should regard himself as under an obligation to anyone o was willing to give time and trouble in order to enable him to do so. e prevailing topsy-turvey way of looking at things arose from the competition among various charity managers for a share in the charity funds, and was one of the evils of the present system, or rather want of system. To this competition was due the very expensive indirect methods often used for raising funds, by which a large proportion of the charity fund was deflected from its purpose. When, however, the funds contributed had reached the coffers of the charity, there was again a risk of leakage before they reached their destination. Whilst every penny spent in collection was pure waste, in the work of distribution a certain amount of expenses might have to be incurred. It was generally recognised that whilst honorary work could be quite as good and even better in quality than that which was paid for—some honorary workers had a wider vision than those whose regular occupation tended to get them into a groove—still for duties which involved continuous attention and which could not be done subject to leisure or convenience, recourse must as a rule be had to paid labour. The duty of the administrators of a charity as regarded paid labour was clear. They must see to it that not one penny more than necessary was expended, and that for all payment full value was received. The Jewish community was especially rich in those who had the will and capacity to administer charities. It should be impressed on those willing to work that a young man or woman who, by voluntary assistance, saved an institution the expense of a clerk, was practically a subscriber to the extent of that clerk's salary. It could not be too often repeated that every penny destined for the relief of the poor and spent in administration was at the cost of the poor, and could only be justified if that expenditure caused them commensurate relief. It was of course necessary to keep records of those to whom assistance was given, with a view to future reference, because without such records they could not properly watch the progress of those assisted, or check the attempts to obtain an unfair allotment of relief. But multiple records kept by various charities were an absolute waste and not only caused unnecessary expense—expense which reduced the money available for relief—but also defeated their own object. There should be one, and only one, record kept of the poor in the whole community. This should be available for all institutions which might be applied to for relief, and all relief given by any institution should be communicated to the keeper of the records, and these should be easily available for consultation by those contributing to their formation or having a legitimate object in consulting them. In any district, even if it were as large as London, there should be a single institution organised so as to be prepared to give immediate temporary relief—relief of immediate distress without consultation elsewhere; and this institution should of course be the custodian of the records. All other instruments for the distribution of charity should only undertake such operations as could allow of time for deliberation, and should confine their forms of relief to permanent assistance. If there were many agencies working independently for the same object, no amount of care could prevent those who were unscrupulous, and therefore the least deserving, from obtaining an undue proportion of what was to be distributed. There was nothing so demoralising as forcing a poor person to make a business of applying for relief. None could approve of the methods of certain medical charities which required their beneficiaries to wander about collecting a certain number of letters of recommendation before attending to their needs; and the canvassing for votes, and begging for food tickets was equally objectionable. There were many questions which should occupy all interested in charity administration, although no one person had the necessary knowledge or experience to be able to deal with them all; but all who had knowledge and influence must combine, and here he ventured to throw ont a suggestion. Would it be impossible to form a sort of association or club which would include among its members all who were responsible for the administration of the Jewish charities of the metropolis, perhaps even of charities not specifically Jewish, but to which Jews had recourse? Such an association would be of value in many ways. First of all it would be a means of intercommunication between various charitable bodies, and for interchange of ideas and comparison of methods. Then it would be a means of avoiding competing appeals for funds, or wasteful methods of raising money, which were only resorted to by reason of the stress of competition. Then it would act as a highly competent advisory body which could, when occasion offered, promote new or extended organisations to meet definite wants or prevent the establishment of new institutions which would either fail for want of support or else exist only by weakening the present flow of the charity fund. Lastly, it would be a very great benefit to all institutions as it would afford a means of recruiting honorary labour and apportioning it where it would be most needed. Incidentally too, it would enable new methods to be studied by various administrators, and systems more or less obsolete could be put upon their trial; such practices as voting for charities, giving relief by means of tickets, or small doles at distant intervals, would be brought to the light of discussion, and those who from force of habit had adopted them might be induced to change their methods by following the example of institutions which had had the benefit of public criticism—(Applause).

A short discussion followed the paper.

Next week Mr. Max Herz will read a paper on "Literature and Character," and the following Tuesday Dr. Stanton Coit will lecture on "The Poetry of Maeterlinck."

CITY OF LONDON

HOSPITAL FOR DISEASES OF THE CHEST

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VICTORIA PARK, E. (Nearest Station: CAMBRIDGE HEATH, G.E.R.)

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Patrons:

HIS MAJESTY THE KING. HER MAJESTY THE QUEEN.

H.R.H. THE PRINCE OF WALES, K.G.

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Treasurer:—Sir EDWARD SASSOON, Bart., M.P.

The Hospital contains ***164*** Beds, and is the special Hospital for ***CONSUMPTION*** and Heart and Chest Diseases in the EAST END.

Several Wards are now, unfortunately, ***CLOSED ENTIRELY FOR WANT OF FUNDS.***

1,295 In-patients relieved during the past year. ***62,931*** Attendances in the Out-patients Department during the same period.

Facilities for the ***OPEN-AIR*** treatment for ***CONSUMPTION*** have now been provided for suitable cases.

Additional help is very urgently needed to carry on this great and ever-increasing work among the poor of the EAST END.

This Hospital is very largely attended by the poorer members of the JEWISH COMMUNITY. HENRY T. DUDLEY RYDER, *Secretary.*

The Jews in Roumania.

Important Letters from the British Consul-General.

At the sitting of the Royal Commission on Alien Immigration on Monday last, the 23rd inst., the Chairman, Lord James of Hereford, read a communication from the Secretary of State for Foreign Affairs to the Commission, enclosing two letters from Lieut.-Colonel Trotter, the British Consul-General in Roumania, with reference to the emigration of Jews from that country. The following is a copy of the letters:—

No. 1. Commercial. British Consulate General, Galatz,
January 23rd, 1903.

My Lord,—I have the honour to report, that so far as I have been able to ascertain, no direct emigration of destitute aliens from Roumanian ports to the United Kingdom has taken place during the past year, although some hundreds have left for Rotterdam, Antwerp, &c., of which a considerable number may have found their way to England.

I have, &c.,
(Signed) Henry Trotter.

His Majesty's
Principal Secretary of State
For Foreign Affairs.

No. 2. Commercial. Galatz,
January 23rd, 1903.

My Lord,—Referring to my No. 1. Commercial of this day's date, I have received from a reliable source some information concerning the number of Jewish emigrants from Roumania during the past three years, which may possibly be of interest to His Majesty's Government.

During the three years, 1900, 1901 and 1902, it is estimated that 31,615 men women and children of Jewish nationality have emigrated from Roumania, assisted by funds provided by various Jewish Emigration Societies, in addition to others (number unknown) who have left at their own expense.

The emigrants are mostly of the artisan class and petty shopkeepers. These figures comprise:—

In 1900 to New York	8,654
In 1901 to New York	4,921
In 1902 (up to end of October) to New York	7,040
In 1902 (estimated October to December) to New York ...	1,500
From 1900 to 1902 to Philadelphia	2,000
From 1900 to 1902 to Canada	2,500
From 1900 to 1902 to Argentina	500
From 1900 to 1902 to Ottoman Empire of Egypt	1,500
From 1900 to 1902 to London and Paris	3,000
Total	31,615

These figures include women and children, but I am unable to give their relative numbers.

I am, &c.,
(Signed) Henry Trotter.

His Majesty's
Principal Secretary of State
For Foreign Affairs.

A Letter from M. Bernard Lazare.

[FROM OUR CORRESPONDENT.]

Paris, 24th February.

Last week a great meeting, organised by prominent politicians of all shades of opinion, was held to protest against the treatment of Armenians and Macedonians by the Porte. A considerable number of our coreligionists were surprised that at a meeting for humanitarian purposes, in which men like Anatole Leroy-Beaulieu, Jaurès and de Pressensé took part, not a word was spoken in favour of the Jews in Roumania, and that no one thought of calling public attention and indignation to the constant defiance of the Berlin Treaty by the Government at Bucharest. Our valiant coreligionist, Bernard Lazare (who is recruiting his strength in the South of France, after a grave illness), has therefore addressed to M. Anatole Leroy-Beaulieu, the champion of the Jewish cause on many occasions, a letter which has been reproduced in the *Aurore*. In this letter M. Lazare, after reminding M. Leroy-Beaulieu that he also has always protested against the oppression of the Roumanians, says that it is right and proper to pass a resolution inviting the French Government to press on the Sultan the execution of the clauses of the Berlin Treaty by which he is bound; but it is not proper to affect to forget that the same Treaty is every day violated in analogous conditions by a State which is not Mussulman, and the Christian character of which appears to have assured it impunity, viz., Roumania. M. Lazare admits having been aware that M. Leroy-Beaulieu was willing to bring the question of the Roumanian Jews before the meeting, but he is also aware that had he done so a section of his supporters would have abandoned him. It was for this reason that M. Lazare did not send his adhesion to the object of the meeting. He adds that it is true the Roumanian Jews are not massacred by Kurds or Albanians, but he declares that they would prefer such prompt and brutal death to the slow death from destitution and starvation, to which the most hypocritical of Governments condemns them with the complacent complicity of the whole of Europe that has given no reply to the appeal of the United States. M. Lazare urged that the Jewish question in Roumania should not be excluded from the consideration of any future meetings, and that if a Committee of Control is appointed to watch that the articles of the Berlin Treaty are strictly enforced, the action of the Roumanian Government, which so often violates its words, should not be witheld from the purview of that Committee.

M. Bernard Lazare's letter explains the indifference of the meeting in question with regard to the treatment of the Jews in Roumania. There were in fact present at this meeting organised against the Sultan, several Nationalist and anti-Semites who would have refused to associate themselves with any expression of opinion on behalf of our oppressed coreligionists.

M. de Pressensé has replied to M. Lazare that the Roumanian question was not discussed in order not to mix up questions altogether different in their nature, and he asserts that there is no intention to abandon the cause of the Jews in Roumania, "persecuted and ostracised by a State which calls itself liberal, and believes itself to be civilised." On the contrary, it is intended to organise a campaign, in which the miserable conduct of Roumania will be denounced.

Mr. Samuel Gordon's new novel, "The Queen's Quandary," will be issued by Messrs. Sands early in March. In this book Mr. Gordon will be found to have made a new departure from his previously published works.

The Fight Against Anti-Semitism in Germany.

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The splendidly successful celebration of the Central Verein three weeks ago has evidently stimulated the interest in its aim and labours of the Jewish community throughout Germany. On Thursday evening many hundreds again attended a meeting convened by the organisation—hundreds of men and women who in appearance and demeanour contrasted most favourably with the assemblies over which Bruhn and Pueckler, and even Liebermann v. Sonnenberg are in the habit of presiding. A scholarly address on "Race and Racial Development," by Justizrath M. Cohn, was followed with closest attention, and cordially applauded, and afterwards, although the hour was exceedingly late, the audience listened with unflagging interest to an exhaustive exposition of the affairs of the Verein by the President, Rechtsanwalt Horwitz. The number of branches, he told his hearers, had risen to 186; no less than 1,800 new members had joined during the last few months, and the total number of members now exceeded 13,000. It was to be regretted, however, that the support received from Berlin was proportionately behind that of the provinces. They needed money of course to extend their operations, but they had not allowed themselves to get into financial difficulties. As it was they had in a vast number of cases—individual and collective—defended Jewish interests and counteracted anti-Semitic aggression. Notably had they taken a stand in the "Shechita Question?" On the scientifically refuted pretence that it involved cruelty, the killing of animals in accordance with Jewish ritual law has been forbidden in many places. The Central Verein fights, and will continue to fight the point step by step. The speaker mentioned a case of another kind in which the Verein had interfered, but he was sorry to say, unsuccessfully. The Chemnitz Town Council had advertised for a medical officer to the Borough Hospital, and required applicants to send in their "baptismal certificates." Jews were thus excluded, though Jews were not in consequence relieved from the necessity of contributing their quota to the rate-supported institution. The Verein pointed out in vain to the authorities that, in the appointment to public offices, confessional considerations should have no place. The Verein, however, would not be discouraged; they would continue to fight till the rights granted by the Constitution were accorded to them in fact as well as on paper. In conclusion, Herr Horwitz made reference to the cases in which they had been instrumental in laying by the heels the most outrageous of their assailants. The Secretary's report was then adopted, and the out-going members of the Committee were re-elected by acclamation. A discussion followed as usual, but it took a most unexpected turn. Dr. Friedmann strongly deprecated the Press prosecution initiated by the Central Verein. The "Press paragraph" of the Criminal Code, he said, was unanimously condemned by liberal minded men, and it was a rotten reed to rely on for the furtherance of the Jewish cause; to make use of it could only result in estranging from us the sympathies of many valuable allies. The perfervid eloquence of the speaker surprised the audience into applause, but it became quickly apparent that they, nevertheless, fully endorsed the action of the Committee. Dr. Hirsch Hildesheimer pointed out that it was anti-Semites who used and abused against us every weapon of the law, and passionately insisted that it would be an outrage on justice to neglect any means or opportunity to inflict on them condign punishment.

Within thirty-six hours, on Saturday morning, the words of Dr. Hildesheimer were strikingly exemplified and confirmed by an anti-Semitic action against Herr M. A. Klausner, editor of the *Israelitische Wochenschrift*. More than a year ago—it may still be in the recollection of some of your readers—Herr Klausner was sentenced to six weeks' imprisonment for libel on Dr. Giese. The libel consisted in having published the name of that individual and those of other "experts" who had signed a declaration that Jews commit ritual murder, under the heading "Fools and Criminals" in the *Israelitische Wochenschrift*. It will be necessary to recall Herr Klausner's defence on that occasion. He said that he could not retract or modify anything he had written regarding the plaintiff or his coadjutor. He could not designate otherwise than as fools men who really believed the most hideous calumny that rabid malignity had ever invented; he must regard as criminals of the worst type those who merely pretended to believe, and propagated the calumny for vile purposes of their own. Considering what Dr. Giese had written, his action for libel must be characterised as a piece of consummate audacity. Herr Klausner added that he denied the claim of anti-Semites to be regarded as a political party. Criminals who confederated for the purpose of abolishing the criminal code would have as good a title. The Court convicted Herr Klausner on the not particularly intelligible ground that he must have known that Dr. Giese had never been the inmate of a lunatic asylum or penal establishment. Herr Klausner's defence was made the subject of a second action. Complications now arose which are dear to the legal mind but constitute the despair of the lay understanding. The Court of revision quashed the finding of the court below on formal grounds, but fined Herr Klausner 100 marks for his too excellent defence. Herr Klausner was afraid that he would have to remain in a condition of chronic culpability. Both parties appealed, and contrary to the opinion generally expressed in juristic circles, the Reichsgericht sent back both cases for re-hearing. This second hearing took place yesterday, and occupied the Court for four hours. The Staatsanwalt thought it was not a case which demanded a sentence of imprisonment, as, although it was a gross insult to call a man a fool or criminal, the natural excitement and provocation of the defendant must be taken into consideration. He asked for a total fine of 600 marks. Plaintiff's counsel pleaded for a sentence of imprisonment, as a fine would be no appreciable punishment to a man in the defendant's position. Herr Klausner admitted that he might have been guilty of a technical offence, in that he had said, and meant to say, very unpleasant things of the plaintiff—the representative of a section of society which he had every reason to regard with extreme disfavour, but he would make no appeal *ad misericordiam*, or say anything which could weaken the position which he had taken up. The defendant's counsel, Herr Rechtsanwalt Moses, in a speech of great ability demanded his client's acquittal on legal grounds. The Court pronounced that the defendant had written of the plaintiff what was calculated to degrade and lower him in the opinion of others; that an otherwise undeniable claim to have acted in his character as Jew, and editor of a Jewish paper in the guardianship of legitimate interests, was in a measure impaired by the implied admission that he had intended to insult and wound the plaintiff; that in the manner of his defence of the action in the Court below he had transgressed the latitude and limits allowed to an accused person. Due weight having been given to the fact that the defendant had written under a sense of wrong, and spoken in a state of intelligible excitement, he would have to pay a fine of 500 marks.

Whether the finding of the Court will remain unchallenged, remains to be seen, but already Herr Klausner has received gratifying assurances that the stand he has taken has excited general admiration.

Mr. Claude G. Montefiore on "Liberal Judaism."

Liberal Judaism. An Essay. By CLAUDE G. MONTEFIORE (Macmillan and Company. Price three shillings).

[SECOND NOTICE]

Law, according to Mr. Montefiore, is an essential of Judaism under any name. "When our lives show the closest bondage to this law we are most free . . Though liberal Judaism has ceased to be a strictly legal religion, it does not abandon the great Jewish conception that religion is a discipline as well as a faith." But the Pentateuch, as a whole, is not included in this conception of law. This is the real problem before the liberal Jew, and it is here that Mr. Montefiore is of real help. The Jew to whom the Pentateuch code is on all points binding does not need this help. Throughout this review, we are considering the book not from the orthodox standpoint but from the point of view of those to whom it is addressed. "But what are those Jews to think of the law, and how are they to act as regards its ordinances, who do not believe in the dogmas which make its observance both rational and incumbent?" "The liberal Jew can only look at the law from the historical point of view." He holds that ordinances once of value are not necessarily of value for all time. This is, after all, the view of Maimonides, as Mr. Montefiore points out. Sacrifices, according to our greatest theologian, had a passing, temporary intention. Hence the liberal Jew fully recognises the enormous influence for good which the Law has exercised. Mr. Montefiore is no antinomian; he upholds Law, but his solution comes to this: given from without, the Law is also given from within, and the individual reason and conscience must be exercised in selecting the ordinances which the individual obeys. And here comes a striking passage. "But the liberal Jew cannot regard the Law as the centre of Jewish belief and practice. If he were founding a public service *de novo*, he would not make the reading of the Law its central and most important feature If he were building a synagogue, without reference to past custom, he would not put Scrolls of the Law into an Ark and make that Ark the most sacred part of the building. If he had such an Ark, he would put in it the prophecies of Amos, Hosea and Isaiah, rather than the Pentateuch, for the Prophets are more primary and essential than the Law." This is no new doctrine on the part of liberal Judaism, but Mr. Montefiore puts it with refreshing candour.

The author proceeds to deal with the ceremonial laws in detail. He divides them into those which affect the individual and those which concern public worship. There is a very acute discussion of the various grounds on which liberals observe some of the dietary laws; Mr. Montefiore generously enough does not point out that many so-called conservatives are just as indifferent to these observances as are liberals like our author. There is far less danger, too, in a rational rejection than in a careless neglect. "Video meliora proboque, deteriora sequor" is a moral lapse; while to change the places of the "meliora" and "deteriora" is at worst an error of judgment. As to public prayer, Mr. Montefiore has many excellent things to say. "Liberal Jews must realise that we go to synagogue not to hear a recital of laws or stories, but primarily to *pray*." Mr. Montefiore would de-Orientalise the ritual. "A Western service would be absurd and out of place for Eastern Jews; why is it not realised that an Eastern service is out of place for Western Jews?" He is, naturally, strongly in favour of the use of the vernacular in prayer; and it must be remembered that Mr. Montefiore is one of the best Hebraists in the community. The language to be used in prayer is not entirely a matter of scholarship. Some simply cannot pray except in their mother-tongue. This is the root fact at the bottom of the agitation for an English service, and though we do not share the conclusion we respect the premises on which it is built. Nothing is gained in religious controversy by refusing a sympathetic consideration to the opposite view. And such consideration cannot longer be refused. The right and opportunity of refusal has passed beyond our power. For Mr. Montefiore has written so attractive and forcible a book that it must arrest general attention.

Mr. Montefiore proceeds to the question of the Sabbath and Festivals. His views on Sabbath observance are already familiar. He is a very strong—even a passionate—advocate for the due honouring of the Sabbath. It must be a day of rest, it must be a day of worship. He has to face the perplexity produced by modern life; it cannot be gainsaid that many Jews work on Saturdays. Shall the Sabbath be transferred to Sunday? Mr. Montefiore, while holding that "it would not be irrational" to advocate the transference, evidently has no strong belief in the idea as a permanent solution of the question. "The conflict must, therefore, for the present, be left as it stands. If the Saturday be maintained, the Sabbath must be violated; to the day on which it would not be violated it cannot be transferred. . . . . If, however, the Sabbath must be violated by many Jews for reasons which none of us can deny or demolish, so much the more urgent it is that those who can observe it should observe it, and that those who have to violate it should limit their violation to the smallest possible number of hours. Above all, there should be no voluntary desecration and misuse for the purpose of mere convenience and unsuitable enjoyment." Mr. Montefiore proceeds to rebuke severely "liberal Jews" who fail in these respects. Without the Sabbath, no Judaism. "For let there be no mistake: the religious life of the community and the religious life of the individual depend on an adequate religious observance of one day's rest in seven." Mr. Montefiore has a real hold of Judaism; he has also a clear perception of modern difficulties. Hence such remarks as his on the Sabbath will probably be more efficacious in their appeal than if he had made more stringent demands, impossible of realisation in the extant conditions. Especially valuable is Mr. Montefiore's insistence on the need of home services. He sees enormous importance in proper family worshop to modern Jewish life. He gives a fine outline of what such a service should be.

Such home services are desirable daily, but upon the Sabbath they are imperative. They would stimulate the habit of praying, would foster the spiritual unity of the family, would foster the "Sabbath consciousness," and "by the family service on the Sabbath the Jewish consciousness can be verified and maintained. For it is a Jewish service. It is as Jews that we meet together; it is as Jews that we pray."

Then, as to festivals, Mr. Montefiore has cogent reasons to offer why liberal Jews should continue to observe them. "It is impossible to create festivals to order. One must use those which exist, and charge them, when necessary, with newer meanings. It may indeed be that the subject of a festival altogether conflicts with our conception of religion or of our own faith. In that case we may be unable to observe it. But, happily, none of the five Pentateuchal festivals and holy days is of this nature." As to fasting on the Day of Atonement, the mere fast is "a minor and subsidiary matter," but "Judaism, perhaps, slightly underestimates the place of asceticism in religion, and, therefore, it would be a pity to abandon any stimulating ascetic element, where it does no harm to any higher or more spiritual purpose." So with regard to repentance, though God "does not specially forgive us on this day," yet the day is a necessary part of Judaism. Mr. Montefiore's remarks on this subject (p. 164) are very fine. Chapter X., on the relation of Liberal Judaism to the New Testament, is in many ways the most important in the book. Herein is a cogent vindication of Judaism against some current misunderstandings. We commend the chapter to the special attention of our readers, for it deals temperately with a difficult problem which exercises many Jewish minds. In our first notice we already cited considerable extracts from the end of the volume, in which the Mission of Israel is discussed, and a powerful appeal is made to the lukewarm to return to a firmer hold on Judaism.

The book is at once timely and well conceived. It makes no personal appeal to the conservatives, though even they may learn much from the book. But to the liberal; to the Jew who is in perplexity; to the Jew who is weakly attached; to the Jew who doubts whether Judaism can be applied to his modern life; to the Jew who fain would seek religious shelter outside the synagogue; to all such Mr. Montefiore's book will be in the highest degree serviceable. Mr. Montefiore has demonstrated to them that it is possible to retain a great deal of Judaism even under the stress of critical scepticism or spiritual evolution. For Mr. Montefiore himself represents a noble religious type. He himself as much as his book bids his brethren trust and hope. For a Judaism such as his may be liberal, but it is certainly Judaism. And not of a lukewarm order. It is enthusiastic, ideal, fervent. It dominates the author's thought and life, and must dominate the thought and life of souls sympathetic with his own.

X.

The Jewish Religious Union and Berkeley Street

Owing to the meeting of the Council of the Berkeley Street Synagogue on Sunday last having been protracted to a late hour, the question of granting the use of the Synagogue for the Services of the Jewish Religious Union, together with other business, has been adjourned to another meeting, which will be held next Sunday.

The Dreyfus Case.—M. Joseph Reinach, says the Paris Correspondent of the *Daily Telegraph*, has written a very curious article on "Vérité," Emile Zola's last novel, arguing that the author shows, if the names of leading personages in the Dreyfus drama are substituted for those of certain characters in the book, how a former Minister of War, with the help of a *bordereau* professedly annotated by the German Emperor, brought about the second condemnation of the prisoner of the Ile du Diable. Questioned on the subject of General Mercier's contradiction of the story that he had communicated a letter written by Dreyfus to Colonel Jouaust, who had declined to show it to the Court on the ground that it was of no importance, M. Reinach has just said that, although he declares that he did not himself communicate the *bordereau* to the officers composing the Rennes Court-martial, he does not deny that they, or, at least, some of them, were acquainted with it, or that he was in possession of one of the photographs. Nor, again, does the General explain whether he regards the annotated *bordereau* as genuine. M. Reinach adds that he has not seen the photograph, but that a translation of the note attributed to the Emperor, published by a newspaper which was always opposed to a revision of the affair, ran thus: "Send the above-mentioned documents as soon as possible. Make the 'canaille de Dreyfus' hurry up." The initial "W" was appended. "This," says M. Reinach, "is the forgery which Esterhazy called La Garde Impériale."

Religion and the Rate of Interest.—In an action of Wilkinson and Lowndes tried before Mr. Justice Darling last week, evidence was given that a lady brought to the plaintiff, Mr. Charles Thomas Wilkinson, a solicitor, an acceptance which she wanted discounted. She said she did not want to go to the Jews, and that she would give him the same terms as the Jews. In the result it appeared that no religious scruples prevented the plaintiff from charging a considerable profit on his bill-discounting transactions.

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Make nicer Bread, Cakes, Pie-crusts, and Pastry,

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(TRADE MARK.)

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The Jews in Roumania.

Important Letters from the British Consul-General.

At the sitting of the Royal Commission on Alien Immigration on Monday last, the 23rd inst., the Chairman, Lord James of Hereford, read a communication from the Secretary of State for Foreign Affairs to the Commission, enclosing two letters from Lieut.-Colonel Trotter, the British Consul-General in Roumania, with reference to the emigration of Jews from that country. The following is a copy of the letters:—

No. 1. Commercial. British Consulate General, Galatz,
January 23rd, 1903.

MY LORD,—I have the honour to report, that so far as I have been able to ascertain, no direct emigration of destitute aliens from Roumanian ports to the United Kingdom has taken place during the past year, although some hundreds have left for Rotterdam, Antwerp, &c., of which a considerable number may have found their way to England.

I have, &c.,
(Signed) HENRY TROTTER.

His Majesty's
Principal Secretary of State
For Foreign Affairs.

No. 2. Commercial. Galatz,
January 23rd, 1903.

MY LORD,—Referring to my No. 1. Commercial of this day's date, I have received from a reliable source some information concerning the number of Jewish emigrants from Roumania during the past three years, which may possibly be of interest to His Majesty's Government.

During the three years, 1900, 1901 and 1902, it is estimated that 31,615 men women and children of Jewish nationality have emigrated from Roumania, assisted by funds provided by various Jewish Emigration Societies, in addition to others (number unknown) who have left at their own expense.

The emigrants are mostly of the artisan class and petty shopkeepers. These figures comprise:—

In 1900 to New York	8,654
In 1901 to New York	4,921
In 1902 (up to end of October) to New York	7,040
In 1902 (estimated October to December) to New York ...	1,500
From 1900 to 1902 to Philadelphia	2,000
From 1900 to 1902 to Canada	2,500
From 1900 to 1902 to Argentina	500
From 1900 to 1902 to Ottoman Empire of Egypt	1,500
From 1900 to 1902 to London and Paris	3,000
Total	31,615

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BERLIN, FEB. 22.

The splendidly successful celebration of the Central Verein three weeks ago has evidently stimulated the interest in its aim and labours of the Jewish community throughout Germany. On Thursday evening many hundreds again attended a meeting convened by the organisation—hundreds of men and women who in appearance and demeanour contrasted most favourably with the assemblies over which Bruhn and Paeckler, and even Liebermann v. Sonnenberg are in the habit of presiding. A scholarly address on "Race and Racial Development," by Justizrath M. Cohn, was followed with closest attention, and cordially applauded, and afterwards, although the hour was exceedingly late, the audience listened with unflagging interest to an exhaustive exposition of the affairs of the Verein by the President, Rechtsanwalt Horwitz. The number of branches, he told his hearers, had risen to 186; no less than 1,800 new members had joined during the last few months, and the total number of members now exceeded 13,000. It was to be regretted, however, that the support received from Berlin was proportionately behind that of the provinces. They needed money of course to extend their operations, but they had not allowed themselves to get into financial difficulties. As it was they had in a vast number of cases—individual and collective—defended Jewish interests and counteracted anti-Semitic aggression. Notably had they taken a stand in the "Shechita Question?" On the scientifically refuted pretence that it involved cruelty, the killing of animals in accordance with Jewish ritual law has been forbidden in many places. The Central Verein fights, and will continue to fight the point step by step. The speaker mentioned a case of another kind in which the Verein had interfered, but he was sorry to say, unsuccessfully. The Chemnitz Town Council had advertised for a medical officer to the Borough Hospital, and required applicants to send in their "baptismal certificates." Jews were thus excluded, though Jews were not in consequence relieved from the necessity of contributing their quota to the rate-supported institution. The Verein pointed out in vain to the authorities that, in the appointment to public offices, confessional considerations should have no place. The Verein, however, would not be discouraged; they would continue to fight till the rights granted by the Constitution were accorded to them in fact as well as on paper. In conclusion, Herr Horwitz made reference to the cases in which they had been instrumental in laying by the heels the most outrageous of their assailants. The Secretary's report was then adopted, and the out-going members of the Committee were re-elected by acclamation. A discussion followed as usual, but it took a most unexpected turn. Dr. Friedmann strongly deprecated the Press prosecution initiated by the Central Verein. The "Press paragraph" of the Criminal Code, he said, was unanimously condemned by liberal minded men, and it was a rotten reed to rely on for the furtherance of the Jewish cause; to make use of it could only result in estranging from us the sympathies of many valuable allies. The perfervid eloquence of the speaker surprised the audience into applause, but it became quickly apparent that they, nevertheless, fully endorsed the action of the Committee. Dr. Hirsch Hildesheimer pointed out that it was anti-Semites who used and abused against us every weapon of the law, and passionately insisted that it would be an outrage on justice to neglect any means or opportunity to inflict on them condign punishment.

Within thirty-six hours, on Saturday morning, the words of Dr. Hildesheimer were strikingly exemplified and confirmed by an anti-Semitic action against Herr M. A. Klausner, editor of the *Israelitische Wochenschrift.* More than a year ago—it may still be in the recollection of some of your readers—Herr Klausner was sentenced to six weeks' imprisonment for libel on Dr. Giese. The libel consisted in having published the name of that individual and those of other "experts" who had signed a declaration that Jews commit ritual murder, under the heading "Fools and Criminals" in the *Israelitische Wochenschrift*. It will be necessary to recall Herr Klausner's defence on that occasion. He said that he could not retract or modify anything he had written regarding the plaintiff or his coadjutor. He could not designate otherwise than as fools men who really believed the most hideous calumny that rabid malignity had ever invented; he must regard as criminals of the worst type those who merely pretended to believe, and propagated the calumny for vile purposes of their own. Considering what Dr. Giese had written, his action for libel must be characterised as a piece of consummate audacity. Herr Klausner added that he denied the claim of anti-Semites to be regarded as a political party. Criminals who confederated for the purpose of abolishing the criminal code would have as good a title. The Court convicted Herr Klausner on the not particularly intelligible ground that he must have known that Dr. Giese had never been the inmate of a lunatic asylum or penal establishment. Herr Klausner's defence was made the subject of a second action. Complications now arose which are dear to the legal mind but constitute the despair of the lay understanding. The Court of revision quashed the finding of the court below on formal grounds, but fined Herr Klausner 100 marks for his too excellent defence. Herr Klausner was afraid that he would have to remain in a condition of chronic culpability. Both parties appealed, and contrary to the opinion generally expressed in juristic circles, the Reichsgericht sent back both cases for re-hearing. This second hearing took place yesterday, and occupied the Court for four hours. The Staatsanwalt thought it was not a case which demanded a sentence of imprisonment, as, although it was a gross insult to call a man a fool or criminal, the natural excitement and provocation of the defendant must be taken into consideration. He asked for a total fine of 600 marks. Plaintiff's counsel pleaded for a sentence of imprisonment, as a fine would be no appreciable punishment to a man in the defendant's position. Herr Klausner admitted that he might have been guilty of a technical offence, in that he had said, and meant to say, very unpleasant things of the plaintiff—the representative of a section of society which he had every reason to regard with extreme disfavour, but he would make no appeal *ad misericordiam*, or say anything which could weaken the position which he had taken up. The defendant's counsel, Herr Rechtsanwalt Moses, in a speech of great ability demanded his client's acquittal on legal grounds. The Court pronounced that the defendant had written of the plaintiff what was calculated to degrade and lower him in the opinion of others; that an otherwise undeniable claim to have acted in his character as Jew, and editor of a Jewish paper in the guardianship of legitimate interests, was in a measure impaired by the implied admission that he had intended to insult and wound the plaintiff; that in the manner of his defence of the action in the Court below he had transgressed the latitude and limits allowed to an accused person. Due weight having been given to the fact that the defendant had written under a sense of wrong, and spoken in a state of intelligible excitement, he would have to pay a fine of 500 marks.

Whether the finding of the Court will remain unchallenged, remains to be seen, but already Herr Klausner has received gratifying assurances that the stand he has taken has excited general admiration.

Mr. Claude G. Montefiore on "Liberal Judaism."

Liberal Judaism. An Essay. By Claude G. Montefiore (Macmillan and Company. Price three shillings).

[Second Notice]

Law, according to Mr. Montefiore, is an essential of Judaism under any name. "When our lives show the closest bondage to this law we are most free . . Though liberal Judaism has ceased to be a strictly legal religion, it does not abandon the great Jewish conception that religion is a discipline as well as a faith." But the Pentateuch, as a whole, is not included in this conception of law. This is the real problem before the liberal Jew, and it is here that Mr. Montefiore is of real help. The Jew to whom the Pentateuch code is on all points binding does not need this help. Throughout this review, we are considering the book not from the orthodox standpoint but from the point of view of those to whom it is addressed. "But what are those Jews to think of the law, and how are they to act as regards its ordinances, who do not believe in the dogmas which make its observance both rational and incumbent?" "The liberal Jew can only look at the law from the historical point of view." He holds that ordinances once of value are not necessarily of value for all time. This is, after all, the view of Maimonides, as Mr. Montefiore points out. Sacrifices, according to our greatest theologian, had a passing, temporary intention. Hence the liberal Jew fully recognises the enormous influence for good which the Law has exercised. Mr. Montefiore is no antinomian; he upholds Law, but his solution comes to this: given from without, the Law is also given from within, and the individual reason and conscience must be exercised in selecting the ordinances which the individual obeys. And here comes a striking passage. "But the liberal Jew cannot regard the Law as the centre of Jewish belief and practice. If he were founding a public service *de novo*, he would not make the reading of the Law its central and most important feature If he were building a synagogue without reference to past custom, he would not put Scrolls of the Law into an Ark and make that Ark the most sacred part of the building. If he had such an Ark, he would put in it the prophecies of Amos, Hosea and Isaiah, rather than the Pentateuch, for the Prophets are more primary and essential than the Law." This is no new doctrine on the part of liberal Judaism, but Mr. Montefiore puts it with refreshing candour.

The author proceeds to deal with the ceremonial laws in detail. He divides them into those which affect the individual and those which concern public worship. There is a very acute discussion of the various grounds on which liberals observe some of the dietary laws; Mr. Montefiore generously enough does not point out that many so-called conservatives are just as indifferent to these observances as are liberals like our author. There is far less danger, too, in a rational rejection than in a careless neglect. "Video meliora proboque, deteriora sequor" is a moral lapse; while to change the places of the "meliora" and "deteriora" is at worst an error of judgment. As to public prayer, Mr. Montefiore has many excellent things to say. "Liberal Jews must realise that we go to synagogue not to hear a recital of laws or stories, but primarily to *pray*." Mr. Montefiore would de-Orientalise the ritual. "A Western service would be absurd and out of place for Eastern Jews; why is it not realised that an Eastern service is out of place for Western Jews?" He is, naturally, strongly in favour of the use of the vernacular in prayer; and it must be remembered that Mr. Montefiore is one of the best Hebraists in the community. The language to be used in prayer is not entirely a matter of scholarship. Some simply cannot pray except in their mother-tongue. This is the root fact at the bottom of the agitation for an English service, and though we do not share the conclusion we respect the premises on which it is built. Nothing is gained in religious controversy by refusing a sympathetic consideration to the opposite view. And such consideration cannot longer be refused. The right and opportunity of refusal has passed beyond our power. For Mr. Montefiore has written so attractive and forcible a book that it must arrest general attention.

Mr. Montefiore proceeds to the question of the Sabbath and Festivals. His views on Sabbath observance are already familiar. He is a very strong—even a passionate—advocate for the due honouring of the Sabbath. It must be a day of rest, it must be a day of worship. He has to face the perplexity produced by modern life; it cannot be gainsaid that many Jews work on Saturdays. Shall the Sabbath be transferred to Sunday? Mr. Montefiore, while holding that "it would not be irrational" to advocate the transference, evidently has no strong belief in the idea as a permanent solution of the question. "The conflict must, therefore, for the present, be left as it stands. If the Saturday be maintained, the Sabbath must be violated; to the day on which it would not be violated it cannot be transferred. . . . . If, however, the Sabbath must be violated by many Jews for reasons which none of us can deny or demolish, so much the more urgent it is that those who can observe it should observe it, and that those who have to violate it should limit their violation to the smallest possible number of hours. Above all, there should be no voluntary desecration and misuse for the purpose of mere convenience and unsuitable enjoyment" Mr. Montefiore proceeds to rebuke severely "liberal Jews" who fail in these respects. Without the Sabbath, no Judaism. "For let there be no mistake: the religious life of the community and the religious life of the individual depend on an adequate religious observance of one day's rest in seven." Mr. Montefiore has a real hold of Judaism; he has also a clear perception of modern difficulties. Hence such remarks as his on the Sabbath will probably be more efficacious in their appeal than if he had made more stringent demands, impossible of realisation in the extant conditions. Especially valuable is Mr. Montefiore's insistence on the need of home services. He sees enormous importance in proper family worshop to modern Jewish life. He gives a fine outline of what such a service should be.

Such home services are desirable daily, but upon the Sabbath they are imperative. They would stimulate the habit of praying, would foster the spiritual unity of the family, would foster the "Sabbath consciousness," and "by the family service on the Sabbath the Jewish consciousness can be verified and maintained. For it is a Jewish service. It is as Jews that we meet together; it is as Jews that we pray."

Then, as to festivals, Mr. Montefiore has cogent reasons to offer why liberal Jews should continue to observe them. "It is impossible to create festivals to order. One must use those which exist, and charge them, when necessary, with newer meanings. It may indeed be that the subject of a festival altogether conflicts with our conception of religion or of our own faith. In that case we may be unable to observe it. But, happily, none of the five Pentateuchal festivals and holy days is of this nature." As to fasting on the Day of Atonement, the mere fast is "a minor and subsidiary matter," but "Judaism, perhaps, slightly underestimates the place of asceticism in religion, and, therefore, it would be a pity to abandon any stimulating ascetic element, where it does no harm to any higher or more spiritual purpose." So with regard to repentance, though God "does not specially forgive us on this day," yet the day is a necessary part of Judaism. Mr. Montefiore's remarks on this subject (p. 164) are very fine. Chapter X., on the relation of Liberal Judaism to the New Testament, is in many ways the most important in the book. Herein is a cogent vindication of Judaism against some current misunderstandings. We commend the chapter to the special attention of our readers, for it deals temperately with a difficult problem which exercises many Jewish minds. In our first notice we already cited considerable extracts from the end of the volume, in which the Mission of Israel is discussed, and a powerful appeal is made to the lukewarm to return to a firmer hold on Judaism.

The book is at once timely and well conceived. It makes no personal appeal to the conservatives, though even they may learn much from the book. But to the liberal; to the Jew who is in perplexity; to the Jew who is weakly attached; to the Jew who doubts whether Judaism can be applied to his modern life; to the Jew who fain would seek religious shelter outside the synagogue; to all such Mr. Montefiore's book will be in the highest degree serviceable. Mr. Montefiore has demonstrated to them that it is possible to retain a great deal of Judaism even under the stress of critical scepticism or spiritual evolution. For Mr. Montefiore himself represents a noble religious type. He himself as much as his book bids his brethren trust and hope. For a Judaism such as his may be liberal, but it is certainly Judaism. And not of a lukewarm order. It is enthusiastic, ideal, fervent. It dominates the author's thought and life, and must dominate the thought and life of souls sympathetic with his own.

X.

The Jewish Religious Union and Berkeley Street

Owing to the meeting of the Council of the Berkeley Street Synagogue on Sunday last having been protracted to a late hour, the question of granting the use of the Synagogue for the Services of the Jewish Religious Union, together with other business, has been adjourned to another meeting, which will be held next Sunday.

The Dreyfus Case.—M. Joseph Reinach, says the Paris Correspondent of the *Daily Telegraph*, has written a very curious article on "Vérité," Emile Zola's last novel, arguing that the author shows, if the names of leading personages in the Dreyfus drama are substituted for those of certain characters in the book, how a former Minister of War, with the help of a *bordereau* professedly annotated by the German Emperor, brought about the second condemnation of the prisoner of the Ile du Diable. Questioned on the subject of General Mercier's contradiction of the story that he had communicated a letter written by Dreyfus to Colonel Jouaust, who had declined to show it to the Court on the ground that it was of no importance, M. Reinach has just said that, although he declares that he did not himself communicate the *bordereau* to the officers composing the Rennes Court-martial, he does not deny that they, or, at least, some of them, were acquainted with it, or that he was in possession of one of the photographs. Nor, again, does the General explain whether he regards the annotated *bordereau* as genuine. M. Reinach adds that he has not seen the photograph, but that a translation of the note attributed to the Emperor, published by a newspaper which was always opposed to a revision of the affair, ran thus: "Send the above-mentioned documents as soon as possible. Make the 'canaille de Dreyfus' hurry up." The initial "W" was appended. "This," says M. Reinach, "is the forgery which Esterhazy called La Garde Impériale."

Religion and the Rate of Interest.—In an action of Wilkinson and Lowndes tried before Mr. Justice Darling last week, evidence was given that a lady brought to the plaintiff, Mr. Charles Thomas Wilkinson, a solicitor, an acceptance which she wanted discounted. She said she did not want to go to the Jews, and that she would give him the same terms as the Jews. In the result it appeared that no religious scruples prevented the plaintiff from charging a considerable profit on his bill-discounting transactions.

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OBITUARY.

Herr IGNATZ RITTER VON WECHSELMANN.

[FROM OUR BUDA-PESTH CORRESPONDENT.]

I regret to announce the death of Herr Ignatz Ritter von Wechselmann, architect and builder of the Tabakgassen Synagogue in this city, which occurred on the 17th February after a long and painful illness. The deceased, who was seventy-five years of age, was born in a small town in Prussian Silesia. He settled in Buda-Pesth at the age of fifty as manager for the celebrated architect, Herr Förster of Vienna. The deceased was one of the best known and most highly-respected architects in Buda-Pesth, and his family is among the most charitable in our community. The Hebrew Congregation has sustained a severe loss by the death of Herr von Wechselmann, who was widely esteemed in Christian and Jewish circles for his high integrity and his noble character. He was one of the greatest philanthropists in Hungary; indeed a great part of his life was devoted to benevolent works. Herr von Wechselmann has bequeathed 3½ million kronen for a Blind Institute and an Orphan Asylum for Christians and Jews. Among his friends were the late Finance Minister, Count Lónyay, and the late Minister-President, Koloman Tisza, Baron Friedrich Podmaniczky, Moritz Wahrmann, the late President of the Buda-Pesth Jewish Community. The Emperor-King bestowed on him the Iron Crown Order and the title of Ritter von Wechselmann. The deceased leaves a wife, but no children.

The funeral was very largely attended. Among those present were the Minister of Public Worship, Dr. Julius Wlassics, Herr Kornfeld, Member of the House of Magnates, Baron Schossberger, Count Andrássy, Baron Bronay, many Rabbis, architects, engineers and builders of Buda-Pesth, deputations from Orphan Asylums, Institutes for the Blind and the Seminary for Rabbis.

Mrs. MARTHA COHEN, Birmingham.

The ranks of the pious women in Israel are thinned by the death, on the 18th inst., of Martha, widow of the late Rev. Manasseh Cohen, formerly minister of the Wolverhampton Congregation. Nearly half-a-century ago Martha Samuel, as she was then called, accepted service on the staff of the Jews' Free School as teacher and superintendent of the needlework, a post she occupied for many years under the *régimes* of Miss Barnett and Mrs. Phillips, with great credit to herself. When she became the wife of the Minister of the Wolverhampton Congregation she at once threw herself heart and soul into such work as befitted her position, and her name was prominent in all the religious and charitable operations of that community. Later she came to Birmingham and there continued the good work of her life by identifying herself unostentiously with the charitable functions of the women of that important community. She gave yeoman service to the Ladies Visiting Society, and the Dorcas Society, making very many of the garments for distribution at her own home. She was also a very active member of the Chevra Kedisha, and privately was always at the call of any of her co-religionists to whom her services and ministrations could be of use. A few months ago she was stricken with a severe illness which she endured with pious resignation.

The Jewish Society "La Terre Promise" of Paris, has sustained a severe loss by the death of its Administrator, M. Gustave May, Chevalier of the Legion of Honour, and ex-Lieutenant of Marine Infantry. The deceased took a brilliant part, first as Sergeant-Major and then as Sub-Lieutenant, in the Franco Prussian War. Wounded and made prisoner at Bazeilles, he escaped and resumed service in the Army of the Loire, with which he fought in several battles and was twice wounded. On his retirement in 1883, M. May settled in Marseilles where, in the following year, he distinguished himself by his devoted care of the sick during the epidemic of cholera. He founded the first workshops for the blind in Marseilles. On taking up his residence in Paris, M. May took an active share in the foundation of numerous philanthropic and democratic institutions.

Mr. Bernard Seligman, a prominent citizen of Santa Fé, New Mexico, died on the 3rd inst. at Philadelphia. He was born in Germany in 1837 and came to the United States in 1858. In public and in private life, Mr. Seligman was one of the ablest citizens of Santa Fé. He assisted materially in promoting the interests of that city, especially on educational lines. He served as Mayor for several years, was at various times Treasurer of the State, member of the House of Representatives, and of the Senate, Chairman of the County Boards, and Commissioner to the Vienna Exhibition. He was a delegate to the National Convention at Chicago at the time of the nomination of Grover Cleveland. In fact, he had held nearly every office in the State.

Singular Death of a Jewish Child.—On Friday last, Mr. Wynne E. Baxter, the East London Coroner, held an enquiry at the London Hospital, respecting the death of the eigteen days' old son of Mr. Harris Finer, a fur cutter, residing at 60, New Road, Mile End, who died in strange circumstances. The father deposed that his wife was attended at her confinement by Dr. Sullivan, of the Mount, Whitechapel, on January 27th. Everything went on well until the 7th inst., when the child's wrists began to swell. On the 9th, his wife became ill and delirious, and when the doctor came to see her his attention was drawn to the deceased. He advised that camphorated oil should be rubbed on the wrists, and that wool bandages should be applied. On the 12th the deceased was removed to the Hospital, where he died on Saturday last.—By the Coroner: The deceased was a healthy child at birth. The mother became delirious on the second day.—Israel Woolf, of 66, Sidney Street, Mile End, a Mohel, stated that he was engaged to circumcise the deceased and did so on the 3rd of February. The child was all right the next day. Eight days later he made a formal call at the house to enquire after the mother, and then saw that the deceased's hands and wrists were swollen. He asked how it came about, and was informed that the mother had rheumatism, and the child had contracted it through sucking.—In reply to a question from the Coroner the husband (Mr. Finer) said that his wife was now in the hospital in a critical condition, having undergone an operation for abscess on the lung.—The Coroner: It is very sad for you.—A Juror to the father: Are you perfectly sure the child was quite well and healthy before the circumcision?—The Coroner: I may inform you that the death is not in any way connected with the circumcision.—The Juror: If the child was weakly it may have affected it.—The Coroner: You will hear from the doctor.—Dr. Alec Matthews, House Surgeon, in reply to the Coroner, said that the cause of death was septicæmia, or blood poisoning, which seemed to have started in the umbilical vein.—A Juror: Had the circumcision anything to do with the death?—Witness: Nothing whatever.—The Coroner remarked that it was a most curious case, but they must accept the facts as they found them.—The Jury returned a verdict of "Death from Misadventure," and expressed sympathy with Mr. Finer.

WILLS

Sir Joseph Sebag-Montefiore, of whose will in its main features we gave an account last week, has left the following minor bequests!—

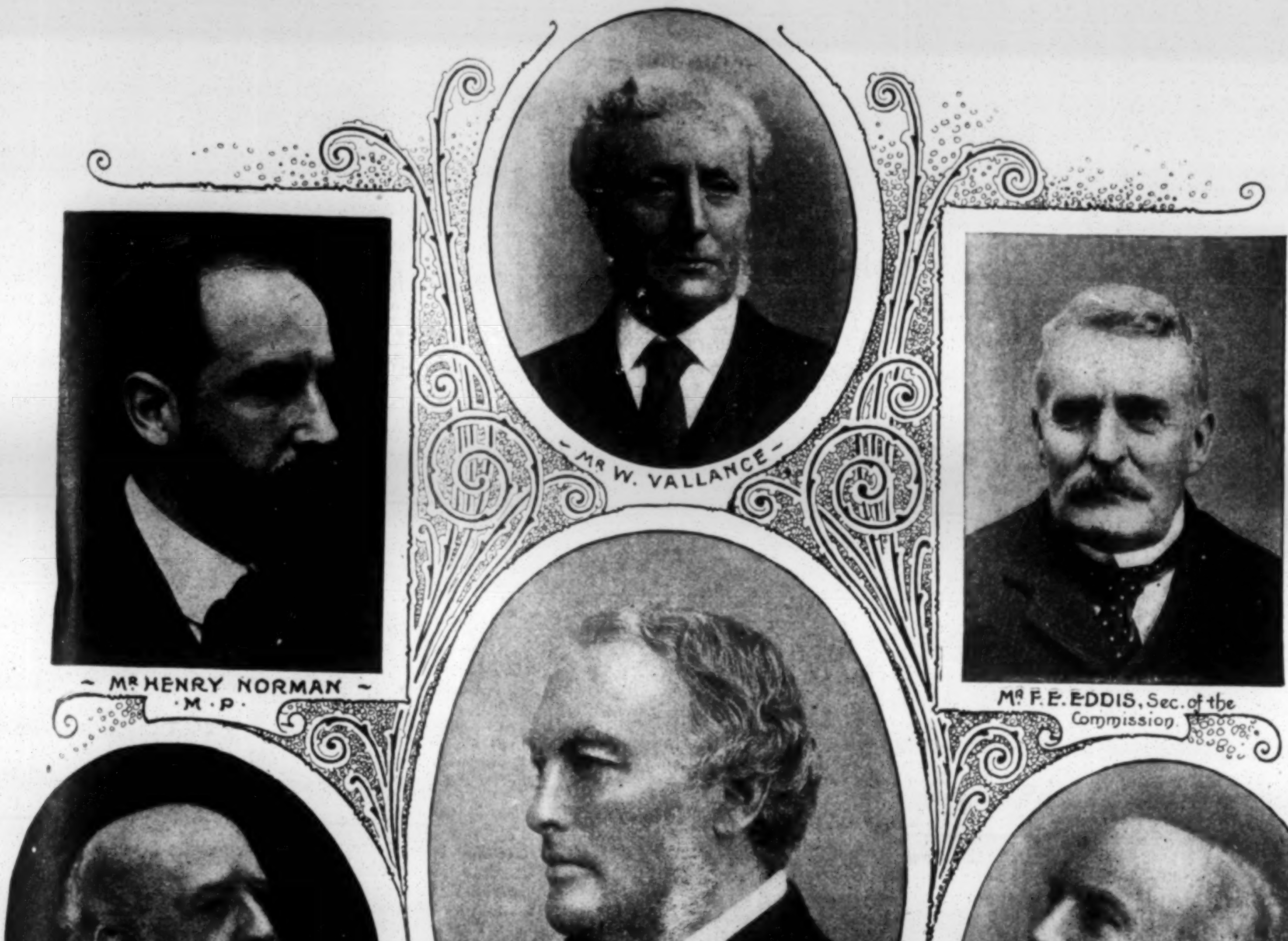
£500 to be distributed at the discretion of the trustees for the benefit of necessitous Jews in Jerusalem. £100 each to London Hospital, Ramsgate Seamen's Infirmary and General Hospital, Beth Holim Hospital in the Mile End Road, Jews' Hospital and Orphan Asylum at Lower Norwood, Spanish and Portuguese Synagogue. £50 to the United Synagogue, and £10 to each inmate of his six model cottages at Ramsgate. Sir Joseph bequeathed to his executors, Edmund Sebag-Montefiore and Cecil Sebag-Montefiore, his brother-in-law, Sir Samuel Montagu, Bart., and Richard Dawes, £100 each; to his daughter, Emily Spielmann, £500; to his two sons, £100 each; to the brothers and sisters of his late dear wife, £10 10s. each; to Ellen Cohen and Assur Henry Moses, £10 10s. each; to his friend, Edward Harbord Lushington, £50; to his "much esteemed friend and former partner," Charles Hermann Feiling, £1,000, and to his wife, £50; to his friend, Alfred Joseph Waley, £100; to his friend, Admiral Keppel, £100; to Mrs. Priscilla Mathias née Priscilla Levy, £100; to Richard Dawes, £200; to Allan Marriott, book-keeper to his late firm, £200, and to his wife, £25; to Miss Rachel Hawkes, £20, and in recognition of her kind and valued attention to his wife and self and members of his family, an annuity of £100; to his son-in-law, Isidore Spielmann, £100; to Frances Mendl, £10 10s.; to each daughter-in-law, £100; to his grandchildren, Dora and Frederick Spielmann, £1,000 each; to each of his other grandchildren, £100; and legacies to servants. He also bequeathed to his grandson, Robert Sebag-Montefiore, the two Arks and all their contents, which are at 4, Hyde Park Gardens and East Cliff Lodge, he giving one "Sefer," to the testator's son Edmund, and one to his son Cecil; and he directed that his large "Sefer" in London and the "Sefer" at Ramsgate (with green velvet mantle) which belonged to Sir Moses Montefiore shall be held by the said Robert Sebag-Montefiore upon similar trusts to those contained in the will of Sir Moses. In effect that is that the said Sepharim are to be treated as heirlooms and transmitted with a similar injunction to the persons to whom they may be bequeathed.

Mr. Michael Barnett, of "St. Elmo," 9, Teignmouth Road, Brondesbury, who died on January 7th, and whose will dated September 16th, 1902, has been proved by Mr. Lewis Raphael Frank, of 79, Sutherland Avenue, N.W., and Mr. Edwin Diel Simmonds, of 19, Finsbury Circus, left an estate of the value of £10,078 14s. 2d. gross, including net personalty of £7,711 7s. He bequeathed to his wife, Mrs. Julia Barnett, £500, the furniture and domestic effects, the use of his leasehold residence, and the income during her widowhood from his copyhold property, 247, Harrow Road; five freehold and leasehold properties in Belsize Road, Praed Street and Harrow Road, in trust for his nephew, Leopold Frank; nine houses and shops in Praed Street, Chippenham Road, Ranelagh Road and Westbourne Terrace North, in trust for his niece, Phœbe Frank; and £50 each to his executors. The residue of his property he left in trust for his said nephew and niece.

The property is valued at £13,625 17s. 6d., of Mrs. Esther Abrahams, of 10, Upper Hamilton Terrace, widow of Mr. John Abrahams, who died on the 30th December last, and whose will, dated December 23rd, 1902, has been proved by her son, Alphonse Nathaniel Abrahams, and her brother-in-law, Louis Abrahams. The testatrix bequeaths £1,000 each to her sons, Alphonse, Louis, and Leopold; £100 to her god-son, John Rodrigues; £100 to her maid, Elizabeth Hodsoll; and specific bequests of jewels to her children. The residue of her property she leaves to her children, and the issue of any deceased child. Mrs. Abrahams expresses a wish, but without creating any trust, that her children will make an allowance of £2 per week, to her brother, Moss Lyons.

The will dated January 25th, 1900, with two codicils, of Mr. Edwin Frankau, of 30, Gracechurch Street, who died on January 16th, has been proved by Arthur Frankau, of 30, Gracechurch Street, the brother, Frederick Joseph Frankau, of 1, Elm Court, Temple, and Max Rosenheim, of 40, Threadneedle Street, the value of the estate being £71,286 3s. 10d. gross and £70,952 2s. 10d net. He bequeathed £500 each to his nephews and nieces, Dr. Otto, Dr. Albert, Alys and Ida Grünbaum; £2,000 to his niece, Gertrude Grünbaum; £12,000 to his sister, Ida Roeder; £2,000 to his nieces, Malie Eschwege, Anna Roeder; £2,000 to Mrs. Julia Frankau; £250 to his uncle, Henry Frankau; £2,500 to Fred. Joseph Frankau; £500 to Max Rosenheim; £500 each to E. Henry Musgrave and A. E. Hodgman; £400 per annum in trust for Mrs. Elizabeth Smith; £250 each to Miss Stead and Henry Thompson; and £100 each to his sister, Alice Rosenthal, and his nephew and nieces, August, Paula, and Margit Rosenthal. The residue of his property he leaves to his brother.

Shocking Lift Accident.—On Thursday evening last Mr. Wynne E. Baxter, the East London Coroner, held an inquest at the Stepney Borough Coroner's Court, with reference to the death of Marks Goldstein, aged fifteen years, an errand boy in the employ of the Devonshire Printing Works Company, Commercial Street, Whitechapel, who was fatally injured by falling from a lift at the works on Monday last. Evidence of identification having been given by the father, Morris Goldstein, a tailors' machinist, of 151, Nathaniel Buildings, Spitalfields; Thomas Rodd, printer's compositor, said that the deceased came to the floor where he was working and asked for an employé named Green. Witness told him that Green was in the machine room. Witness proceeded with his work and the next he heard was a heavy thud and a cry of "Oh! Oh!" Witness rushed to the lift, which he found going up, a lad came up at the same moment with a lighted paper and held it down the lift hole, and then witness saw the deceased lying at the bottom of the well. By Mr. Jonas (Solicitor for the relatives): The lift was not used to ride in at all but only for goods, and was worked by hydraulic pressure. There were folding doors on each floor. Witness had never seen anybody ride in the lift. The door of the lift could be opened from the inside. There was an operating tube from the top floor to the basement. The lift belonged to the building and not to the firm. By the Factory Inspector: In witness's opinion the deceased was in the lift and in trying to get out fell. George Green, a pressman, said that he had been in the employ of the firm for seven years, and there had not been any accident before in connection with the lift. Charles Mitchell, the foreman of the works, deposed that printed penalty notices were always kept posted up forbidding employees to use the lift. The Coroner, in summing up, said that it was perfectly clear that the deceased had been using the lift, and by some means fell out whilst it was in motion. He had no right to use the lift under any circumstances, the firm had taken every precaution, and if anyone was to blame it was only the poor unfortunate boy himself. The Jury concurred with the Coroner's remarks, and returned a verdict of accidental death.


Mr W. VALLANCE
Mr HENRY NORMAN M.P.
Mr F. E. EDDIS, Sec. of the Commission
LORD ROTHSCHILD
LORD JAMES OF HEREFORD Chairman.
SIR KENELM E. DIGBY C.B.
THE HON. ALFRED LYTTELTON K.C. M.P.
MAJOR W. EVANS GORDON M.P.

Photographs by Bassano, Vandyk, Elliot and Fry.

The Members of the Royal Commission on Alien Immigration.

SUPPLEMENT

— TO THE —

JEWISH CHRONICLE.

FEBRUARY 27, 1903.

THE ALIEN IMMIGRATION COMMISSION.

Evidence of an East End Clicker.

The White Slave Traffic.

YESTERDAY WEEK'S SITTING.

Further Evidence of Mr. Evans.

At the meeting of the Alien Immigration Commission on Thursday, the 19th inst., Mr. HERBERT EVANS, who had not concluded his evidence when we went to press last week, went on to give as a further example of overcrowding in Soho a case in which three rooms, not used as workshops, were let at 22s. per week.

Sir K. DIGBY: Is the Swedish workman a formidable competitor to the native?

Mr. EVANS: He is regarded by the master as the greatest competitor of the Britisher in the tailoring trade.

Sir K. DIGBY: How does that affect native employment in the tailoring trade?

Mr. EVANS: It does not displace native labour. Without foreigners the work would not be done at all.

Sir K. DIGBY: There is no under-selling?

Mr. EVANS: None whatever.

Sir K. DIGBY: They have an increasing hold of employment in the tailoring trade?

Mr. EVANS: It is ever-increasing. Some masters look forward to the period when no Britishers will be left in the tailoring trade at all—only Swedes and Germans.

The Dearth of Native Apprentices.

Mr. EVANS, continuing, remarked on the dying out of apprenticeship among English people. He had visited 6 workshops, and out of the 500 people there employed he could not find a single apprentice. That, he considered, was a most appalling fact. It was not only the case in the tailoring trade, but in other trades too. He had heard that the Amalgamated Union of Tailors objected to apprentices. Certainly wherever Union men were employed in Soho, there, no apprentices were to be found. That led to a scarcity of native labour and the consequent employment of aliens. If this labour were not available for the aliens, there would be fewer aliens in the country. The aliens were good workmen when they came here, and, as a rule, they stayed in this country. With the exception of the alien workshops in the Provinces, apprentices were rarely found. That was why the Swedes and Germans must step in to do the work.

Sir K. DIGBY: Whether you call them apprentices or not, do you find the young people learn their trade?

Mr. EVANS: No. If the Swedes and Germans were restricted, our clothes would certainly not come from Soho—probably from Germany or Sweden.

At the present moment about fifty per cent. of the tailoring trade in Soho had passed into the hands of aliens. Whilst the East End trade had been created by aliens, in Soho the work really belonged to the natives, and it ought, in witness's opinion, to be kept in native hands, and could be, if there were a proper supply of native workmen.

The witness went on to say, in reply to Mr. NORMAN, that the rise in rents in Stepney was not confined to the workshops. Other property had also risen, but mainly workshops. The witness did not think that supplying a need constituted displacement. Without these men the work would not be done at all. If the aliens were restricted, the work could not be done in this country. This, said Mr. Evans, was not only his own idea, but the view of the large establishments.

Does Sweating affect Prices?

Major GORDON: Does sweating go on in the workshops as well as in the home work?

Mr. EVANS: Except to a very small extent there is no sweating in home-work.

It was then put to the witness that, if not what he called "sweating," then "bad conditions of work" went on in the workshops, and to this he assented. The law, he explained, could not deal with it because work was stopped before the inspectors came into the workshop.

Major GORDON: Has not the whole object of the Factory Acts been to provide for the health and the safety of the workers, and secure reasonable hours for women and children?

Mr. EVANS: Yes.

Major GORDON: And is it not one of the results of the unrestricted immigration in the East End, that that object has been neutralised by the conditions of labour prevailing in that district?

Mr. EVANS: Yes, to a certain extent.

Major GORDON: You have referred in your evidence to a constant evasion of the Acts—to cases in which two women both say they are the wife, or in which their hands are taught to say that they are always eighteen. Do not these things bring a detrimental effect on other workers?

Mr. EVANS: Yes.

Major GORDON: And is not this emphasised by the fact that native English workers are now working on Sunday?

Mr. EVANS: A good many do work on Sunday.

Major GORDON: One of your contentions is the cheapness to the consumer of the articles produced. Is not cheapness, purchased at the price of these conditions, and the working for seven days a week, a somewhat doubtful advantage?

Mr. EVANS: Working seven days a week does not affect the price of the article.

Major GORDON: That is a novel doctrine in Political Economy which is, perhaps, almost peculiar to yourself—(Laughter). At all events, the people who work seven days a week have an advantage over those who work six?

Mr. EVANS: Yes. But not in respect of prices. A man gets more earnings, but the prices are settled long before he does his work.

Major GORDON: Who settles the prices?

Mr. EVANS: In the majority of the cases in Stepney—in the cases of the shoes, etc.—the price is practically a stable price.

Major GORDON: How long has that been so? Take, for example, the lowest class of slippers. Has the price of this article been stable for five years?

Mr. EVANS: It is much cheaper than it was.

Major GORDON: And that's not due to the condition of labour?

Mr. EVANS: No. A man who works long hours generally draws twice as much as the man who works short hours.

Major GORDON: Then why don't the masters employ two men for nine hours instead of one for eighteen?

Mr. EVANS: I do not see why they don't.

The witness went on to say that the reduction in the price of slippers which had taken place was not due to any question of duration of labour or any question affecting the workmen from outside. He attributed the fall in price to the public to the fact that there was now a larger supply of labour and therefore a larger quantity of goods produced.

Mr. NORMAN (to Lord James): May I suggest if everybody is agreed that Mr. Evans's evidence is quite in the face of all accepted theories, it is not necessary to follow it?

Lord JAMES: Oh, no! We are not all agreed. I cannot do that.

The Economics of Production.

Major GORDON: Are you aware, Mr. Evans, that concurrently with the fall in price of these cheap slippers of which we are speaking, the material out of which these goods are made has very materially risen?

Mr. EVANS: I am not aware of that. I said it as a fact that the price of articles to the producer has risen, and the price to the consumer has fallen—a very remarkable thing.

Major GORDON: However, you deny that the cheapness of certain commodities produced by alien labour is largely due to the fact that the workers are working unreasonable, illegal hours, and in some cases seven days a week?

Mr. **Evans**: That is my contention.

Major **Gordon**: You deny that that is an element in cheapness at all?

Mr. **Evans**: Yes.

Major **Gordon**: Do you consider that labour conducted under these conditions is unfair competition with labour carried on in accordance with the law and in harmony with the general spirit of trades unionism?

Mr. **Evans**: There is no comparison between the natives and a class of people who are more ethical in their ways.

The witness adhered to his former statement, that in his experience he had not known a native displaced by a foreigner. Major **Gordon** thereupon stated that evidence would be brought before the Commission as to that. A number of small employers and boot finishers were, the Major said, walking about in the East End unemployed at this moment.

AFTERNOON SITTING.

After the adjournment, in reply to further questions by Major Gordon, Mr. **Evans** stated that the sweating to which he had previously referred took place when the aliens first came over. They worked long hours and learnt the trade. The money they received he would not call wages—it was properly termed merely a subsistence allowance. Six shillings a week could not be called wages. By subsistence allowance he meant sufficient to keep body and soul together. The sweating was never absolutely done away with as there was always a supply of labour from abroad.

Major **Gordon** then referred to a recent conference of master and men bakers, where it had been stated that men were working from 95–108 hours a week for seven farthings an hour. In reference to the witness's statement that the slipper making trade was unskilled and only required energy and capacity, Major **Gordon** stated he would call evidence to prove that it was a highly skilled trade. The witness adhered to his statement that there were a large number of processes in the boot trade and produced a Board of Trade report in which as many as one hundred different branches were enumerated. During all the years he had been in Stepney he had not known any continual fall in wages in the leather trade. Seventy or eighty shillings a week could easily be earned, but the season did not last all the year round. With this estimate of wages Major **Gordon** said he did not agree.

The witness went on to say that the country would benefit if the aliens were employed in the match trade. Less matches would then be brought into the country from Norway and Sweden. Major **Gordon** suggested that the trade would benefit, but not the English worker, but the witness maintained his contention.

Do Aliens earn High Wages?

Referred to his previous evidence as to the wages prevailing in Stepney, the witness said he had seen the wage books of several manufacturers, and was thus able to say from experience that 30s. to 40s. a week was a very general wage in the slipper trade. He was asked by Lord **James** to obtain the production of the wage books if possible, which Mr. **Evans** promised to endeavour to do. The alien had adapted himself, the witness proceeded to say, to the internal working of the trade. The native was rather inclined to restrict the use of machinery. Sub-division was the result of the introduction of machinery and home-work was due to sub-division.

Major **Gordon**: You say in your evidence that men frequently take away goods without knowing what they are going to be paid for it?

Mr. **Evans**: Natives do. I do not think Jews would be likely to take work out without knowing what they are going to get—(Laughter).

Major **Gordon** expressed his doubt that this occurred, but Sir Kenelm Digby and Lord James corrected him on this point, and instanced a case where the legislature had attempted to remedy it. In Lancashire for instance this was the case until what was known as the "particular" clause was obtained.

Major **Gordon** then suggested to the witness that the price paid for the goods compelled the men to work long hours, and that it was only the long hours which enabled them to live at all—they worked like slaves. Lord James intervened, however, with the remark that the evidence of manufacturers as to wages would dispose of this question. The aliens, Mr. Evans stated, joined the trade unions in large numbers, but Major Gordon said that they only did this when a strike was imminent and gradually left when the strike was over.

Mr. **Vallance** then asked the witness what was the legal definition of the expression "domestic workshop." This Lord **James**, quoting from the Act, stated to mean "a private house, room or place which, though used as a dwelling, is, by reason of the work carried on there, a factory or a workshop as the case may be within the meaning of this Act, and in which neither steam, water, nor other mechanical power is used in aid of the manufacturing process carried on there, and in which the only persons employed are members of the same family dwelling there." A tenement workshop was a large building where there was more than one workshop in rooms which were really subtenanted. The new buildings in Tenter Street were an instance of this class of building.

Are Cheap Goods an Evil?

Lord **Rothschild**: Would you consider it a great evil for slippers to be cheaper now than they were years ago?

Mr. **Evans**: I think it a great advantage.

Lord **Rothschild**: Would not you ascribe the cheapness to improved machinery?

Mr. **Evans**: Very greatly.

Lord **Rothschild**: To improved methods of sub-division and savings in material?

Mr. **Evans**: Yes, that is so.

Lord **Rothschild**: And also to smaller profits realised by the seller?

Mr. **Evans**: Yes.

Lord **Rothschild**: Have you known any case where any workmen have been brought over by contracts from abroad for certain work?

Mr. **Evans**: I have never known any.

Lord **James** then corrected an error in the evidence of Mr. Evans which had been published. It was there stated that the Inspector had only power to inspect and enter a workshop after nine o'clock. This was incorrect. The powers of the Factory Inspector were "to enter, inspect and examine at all reasonable times, by day and night, a factory and a workshop and every part thereof when he has reasonable cause to believe that any person is employed therein, and to enter by day any place which he has reasonable cause to believe to be a factory or workshop."

This concluded Mr. Evans's evidence and he withdrew.

EVIDENCE OF AN EAST END "CLICKER."

Mr. **Solomon V. Amstell**, of 85, Lyal Road, Bow, a member of the Boot and Shoe Operatives' Association, and a "clicker" by trade, was the next witness called.

A Definition of Sweating.

The witness opened his evidence by defining sweating as existing in all trades where a system of out-working was prevalent and involved the employment of a middleman or "master," who in turn employed men and women to work in his workshop, where he paid his work-people a wage lower than that he received from the factory. The characteristics of sweating were long hours and low wages, and the method of remuneration might, the witness stated, be one of two kinds:—(1) a piece-work rate, and (2) time rate—by the hour, day or week. Under the first alternative, the unit price was so low as to necessitate the workman toiling an abnormal number of hours; under the second, although the rate was by time, the basis was a piece rate. If the amount of money was larger than would be earned on a piece rate, wages were lowered or hours extended.

Sweating, Mr. **Amstell** continued, might be stated to be those conditions of employment where a middleman could tax the labour of others, and where the profits of the middleman, after allowing for his personal services according to the market price and the rent of his workshop, might be called surplus price, withheld from his workmen.

Has the Alien introduced New Methods?

The witness went on to say that since he was apprenticed to the trade in 1884, he had been employed in nine or ten different factories, and besides being a clicker, was also a shoe pattern cutter and designer. In the East End of London nearly every variety of ladies' boots and shoes were manufactured. Slipper making was a trade largely disappearing from the East End, but large numbers of "sewrounds" or dancing "pumps" were made. All those manufactured in the East End were produced under sweating conditions. Not a single new process of manufacture had been introduced by the aliens. The revolutions in the boot and shoe industry had been caused by the invention and multiplicity of labour-saving machines, and if, as had been stated, the alien had revolutionised the shoe industry, it remained, the witness said, for the advocates who made that suggestion to point out the machines the alien had introduced and invented.

The History of the Boot Trade.

The witness then proceeded to sketch the recent history of the boot trade. In 1860 a man named Blake invented a machine to stitch the soles to uppers. This split the making of a boot into three main divisions—(1) lasting, (2) sole-sewing, and (3) finishing. Later there was the invention of heel-building and attaching machines. Clicking was still done by hand, but hardly any aliens worked at this branch of the trade. The result of the invention of the machine was to introduce the system of out-door workshops. The large influx of aliens into this country during the eighties provided the cheap unskilled labour which the masters of the out-door workshops required. In 1884, the men struck against the low wages given, and gained the day, but only for a time.

For a Crust of Black Bread and a Piece of Garlic!

With the multiplication of out-door workshops, competition increased, resulting in a fall of prices. A fall in wages accompanied this fall in prices, and a still further fall was caused by the multiplied pressure upon the workshops of newly-arrived aliens seeking employment. "They," the witness stated, "would sacrifice anything to learn a trade or a part of one; they sold their lives, and do now, at the rate of sixteen hours a day for a crust of black bread and a piece of garlic, and a corner filled with filthy straw to lie upon."

In the outdoor workshops the master paid what he liked. In the six years between 1884 and 1890 things went from bad to worse. The workshops multiplied, and more and more unskilled aliens were employed, with the result that the standard of efficiency began to sink lower and lower. In 1890 a strike of London boot and shoe operatives took place, the object of which was to destroy the sweating system by compelling employers to supply in-door workshops. The outcome of the strike was the formation of a Board of Conciliation and Arbitration composed of manufacturers and men. A price was fixed for each quality and variety of shoe, and a statement of wages drawn up. Since 1890, manufacturers of inferior qualities of shoes had sprung up, and in five years the conditions which obtained previously to 1890 were reproduced. All these manufacturers and their workpeople were aliens. The system of multiple shop-owning which grew up between 1890 and 1900, contributed to the success of these men. These manufacturers thus entered the market in the capacity of producers and buyers. The want of capital of some of the alien manufacturers of the inferior class of goods forced them to obtain credit from the larger factors.

The Witness and Mr. Herbert Evans.

The witness went on to contest Mr. Herbert Evans's statement that slipper-making was unskilled work needing only capacity and energy to do it, and that a slipper-maker could comfortably earn 30s. per week. A sewround maker, Mr. Amstell said, was never regularly at work; his average wage was nearer 20s. than 30s., and the season lasted only from July to December.

It had been said that the aliens had introduced new methods of production in the boot and shoe industry. Those who said so, the witness stated, did not know anything about the history of the industry. It had also been asserted that the methods in vogue among the aliens were far in advance of those which existed in Leicester and Northampton; this was also wrong—the methods of the alien were twenty years old. Most of the factories in Northampton and Leicester were well equipped with the most expensive and ingenious machinery in the world. The alien did not use these machines; first, because he did not know how to, second, because there was a plentiful supply of alien labour cheaper than machines. It was difficult to say what effect the alien had upon the wages of the native shoemaker, as he very rarely came into direct conflict with the native worker—his influence was always indirect. The alien produced cheap and inferior shoes; the native, on the other hand, manufactured a better class of boot altogether. The increased competition had resulted in a reduction in the wages of natives, insecurity of employment and the over-stocking of the markets with inferior goods.

"Adulterated" Boots.

The alien selected four of the easiest materials to manipulate, *i.e.*, (1) mock kid, (2) satin hide, (3) glacé Persian, and (4) a low quality of French split kid, and boots made of these leathers were inferior in quality to those made by the native. The uppers and soles were of inferior leather, the heels were composed of either paper or "composition," with a very thin leather top-piece; the in-soles of cardboard backed with canvas and the stiffners of cardboard with a canvas back. All the productions of the aliens were "faked" in this way. The witness suggested that the Legislature should bring cheap and inferior boots and shoes under the Adulteration Acts. "If a man," the witness said, "sells margarine for butter, or adulterates his treacle, the law fines and punishes him, but if a trader sells cardboard and composition boots as leather boots the law takes no notice."

The witness continued: "As long as there is an army of unskilled, an army ever increasing, whose battalions never grow less, who are always recruited from the four quarters of Europe; an army prompted by hunger and persecution, ever pressing on the skilled and outnumbering them, you will have in the long run a degradation of the skilled, and the triumph of things which 'look just as well.'"

No Sanction for Restriction.

Mr. Amstell went on to say that he found no sanction for restriction in the arguments which had been put forward by those in favour of it. Excessive competition, as a sanction for restriction, was not sufficient, as it was sure to occur in the long run, competition being the central idea in modern industrial life. Again, overcrowding and the displacement of natives in housing accommodation was bound to occur by the pressure of population upon industrial centres. Overcrowding was not confined to the East End of London, but was common in rural districts. In a large measure it was due to bad land laws and vested interests, which crippled the activities of the municipal authorities and rendered re-housing a most expensive and ruinous undertaking. The witness said he believed the number of foreign criminals to be small in proportion to their numbers compared to the British. He did not think the aliens were more immoral or moral than the great majority of natives. If the lowest of the natives were compared with the lowest of aliens, the redeeming points would be in favour of the alien. "I have never yet," said the witness, "seen alien men and women sunk so low as some of the inhabitants of Spitalfields lodging houses."

Mr. Amstell's Suggestions.

The witness said he thought that the only way to abolish sweating was to compel by law all manufacturers to supply in-door workshop accommodation for their men. The London County Council or the Borough Councils should erect blocks of buildings to be used solely as workskops, the blocks to be divided into sections, each section built to accommodate a limited number of workers. The concentration of blocks of workshops would render their inspection by the factory and sanitary officials easier, and it would allow numbers of working men to combine, rent one of the workshops and work co-operatively. While he could find no sanction for restriction, yet the fact remained that the pressure of a large unskilled army of men upon the skilled labour market would lead to and succeed in degrading the efficiency of labour. The alien worker with all his hard and laborious toil was poor and poverty stricken. It was said that he made no demand upon the English poor rate and therefore was not a pauper. The charity and relief given by the Jewish community, however, perpetuated low wages and poverty. The machinery for restriction was the most serious obstacle. How was one to know that a man who wished to enter the country was a skilled workman or a master of a craft? One way was for the immigrant to have a certificate from his Consul, or his trade union or guild, if there was one in the country of his origin.

The Dangers of Restriction.

The danger of restrictive measures was, however, the witness continued, that more harm than good might result, and that any legislative action that the British Government might take, would be a playing into the hands of foreign reactionary governments. The witness stated he remembered a case a few years ago of some so-called Spanish Anarchists, who, after having been imprisoned in a fortress for twelve months, were expelled from Spain, and came to London. He was asked to endeavour to find two of them work as they were shoe-makers. This he did. These men, instead of being Anarchists, were very mild Liberals and Protestants. The Spanish authorities branded them as anarchists because they took an active part in Protestant propaganda in Catholic Spain.

The witness concluded:—Legislate to keep out some of this vast horde of unskilled, but let the legislation be broad enough not to be guilty of injustice, or in opposition to those principles of religious and political liberty which are still adhered to by some of the best men in England. On the one hand we must avoid the early nineteenth century individualism which talked too much of "liberty" without understanding it; and on the other hand that narrow and selfish spirit which finds its expression in "protection."

The Commission then adjourned till Monday.

MONDAY'S SITTING.

Examination of Mr. Amstell.

The first witness at the sitting of the Commission on Monday last, the 23rd inst., was Mr. S. V. Amstell, who had given evidence on the previous Thursday. All the Commissioners were in attendance, except Mr. Norman.

In reply to Major Evans-Gordon, the witness said that, as a skilled workman, he regarded the question purely from the economic point of view.

Major Gordon: The two main characteristics of the sweating system are long hours and low wages. They are found largely in workshops in which aliens are mainly employed, and are not confined to home-work?

Mr. Amstell: Long hours and low wages are found in workshops and home-work.

This, the witness proceeded to say, was universal, whether the remuneration was for piece-work or time-work. The best qualities of shoes were made in factories where all the processes were carried on *in* the factory. In some cases one operation was perfected in one factory, and a series of operations was then carried on in another factory, after which the article was brought back and "trimmed" in the orignal factory. This referred to the worst class of goods; but in the case of the best class of goods all the processes were done in one factory.

The strike of 1890, the witness continued in further reply to Major Gordon, only did away with home-work for a time. In 1895 home-work existed with added force. Major Gordon suggested that it was the alien methods of production that led to the break-down of the 1890 arrangement, to which Mr. Amstell replied that it was. He denied that the aliens had introduced new methods into the shoe trade. He agreed with Mr. Evans to some extent when he said that the employment of foreigners in the leather trade carried with it the necessity of employing natives, but he had never yet found many natives at work. The natives were employed in the rough stuff cutting and working the presses; also in sole-sewing, though in the majority of factories sole-sewing was done by a man outside the factory. He did not agree with Mr. Evans's statement that there had been no fall in wages in the leather trade. There had been a fall. He was also of opinion that there were no aliens, or very few, who were acquainted with the sewround trade when they arrived in this country. It was an English trade. Mr. Amstell proceeded to say that he would not object to the immigration of skilled alien workmen—he only desired the limitation of the unskilled workmen on the ground of efficiency.

The Son of an Alien.

Major Gordon: Mr. Evans said that sweating had largely decreased in the shoe trade in the last seven or eight years?

Mr. Amstell: No. It has increased.

Major Gordon: Mr. Evans told us that machinery would shortly abolish sweating. Is it, in your opinion, likely to do away with long hours and low wages?

Mr. Amstell: No.

Major Gordon: You are a Jew yourself?

Mr. Amstell: Yes. My father was an alien.

In reply to further questions, Mr. Amstell contested other statements made by Mr. Evans. He disagreed with the argument of that gentleman that alien immigration had not led to a displacement of native labour. The object of the strike of 1890 was to raise the standard of living among the workers. The aliens did not co-operate now. A great many of them had started a Union of their own with a lower schedule of prices. The native Union would not recognise their Union and scale of wages, and when they struck the National Union would not support them. The wages they demanded were 25s. a week. In the native factories the average number of hours was fifty-two. In the alien workshops a larger number of hours prevailed. Very few aliens became skilled workmen in the higher branches of the trade. His remedy was to limit, by a test of efficiency, the continual supply of unskilled labour.

Aliens and Sub-Division of Labour.

Lord Rothschild: When the maker receives a lower price for an individual shoe you forget that he makes so many more owing to the use of the sewing machines. You say that the foreigners introduced no new methods. Was not the sub-division of labour in these trades a foreign introduction?

Mr. Amstell: No. It was especially not so in the shoe trade.

Lord Rothschild: On the Sweating Commission it was said that, owing to the sub-division of labour by foreigners, there was no longer a perfect shoe-maker who could make everything himself?

Mr. Amstell: Yes; but at the same time a great many of the machines now used were not in vogue then.

Lord Rothschild: Have you compared the prices of shoes made in London with those made in the country?

Mr. Amstell: Yes.

Lord Rothschild: They are lower in the country districts?

Mr. Amstell: Yes; a trifle.

The Efficiency Test.

Mr. Lyttelton: You suggest some test of efficiency. Have you thought out any practical plan for imposing it?

Mr. Amstell: It does seem very difficult, unless the alien possesses a certificate from the Consul, Trade Union or Guild in the country from which he comes.

Mr. Lyttelton: It must involve an examination of his efficiency either in the country of origin or here—both of which would be difficult?

Mr. Amstell: That would be so if it were done here. But we would not be responsible for the difficulty he would experience in his own country, if we could place the onus of proof upon him.

Producer v. Consumer.

Lord James: Do you belong to any Trade Union?

Mr. Amstell: Yes; to the National Union of Boot and Shoe operatives.

Lord James: Your object is to get high wages and short hours; and, to do that, you wish that there should be no diminution in high-priced goods; and you would not encourage the sale of low-priced goods?

Mr. Amstell: That is so.

Lord James: Have you considered the interests of the consumer?

His Lordship then addressed a series of questions to the witness with the object of showing that the restriction of the alien worker would compel poor people, who might not be able to afford a better class of goods, to go into the higher-priced market. The reply of the witness was that the cheapness of the goods imposed too great a demand on the workmen.

Lord James: You are considering the workman only?

Mr. Amstell: If the consumer, who is in another trade, finds that he is unable to buy the dearer goods, he must demand higher wages.

Lord James instanced the example of a bricklayer who would, in that case, be compelled to demand more wages because boots were higher. "Are you serious?" he asked the witness. "Why should not the public," he continued, "get the advantage of low wages? Why should not the consumer, who has little money, be enabled to buy cheaper goods? You are considering only the interests of the workman who has to get the wages, and not of the public who have to pay them. Suppose the unskilled labour were stopped and the aliens stayed behind and the goods came here, say from Belgium. Would you shut out those goods?"

Mr. Amstell: No. But it would be impossible for them to be sold here at as low a rate as now.

Lord James: Would it be an injury that the poor consumer here should be able to buy them?

Mr. Amstell: No.

Lord James: If you would not shut them out, then why should not the goods be made in Stepney as well as in Belgium?

Mr. Amstell: Because it would lower the national standard here.

Mr. Lyttelton: The same result would occur except that the injurious results would not be apparent?

Mr. Amstell: Yes.

The witness, however, insisted the case suggested was an hypothesis only. The standard under which the goods were produced was the same on the Continent as in England. If they added the increased cost of transit it would be impossible to sell the goods in England as cheaply as they were sold now. He desired the higher priced goods to hold the market as against the lower priced ones, whether the lower priced goods were made by natives or aliens.

Lord James: You are careless about the consumer?

Mr. Amstell: No; we say that it would benefit him too.

Lord James: You would prevent him from exercising his own judgment as to what he should buy?

Mr. Amstell: No. He would demand a higher standard of wages. That would benefit the consumer; because the consumer is always a producer.

Lord James: No, he is not.

Lord Rothschild: If the bricklayer's wages went up, the cost of his house would go up too.

The witness proceeded to say in further reply to Lord James that he would not call a cheap boot an adulterated boot if it was leather. He objected to the inferior quality.

Skilled v. Unskilled Workmen.

In answer to further questions, the witness stated that only in a few cases did the aliens become skilled workmen. In the old days that was possible, but now it was impossible. In the shoe trade they could earn 5s. a day, working sixteen hours. A skilled labourer could earn 30s. in a fifty-two hour week, and, in the better class shoes, as much as £2 10s. a week. He did not think that the aliens should be refused admission into this country. His only objection was to the unskilled workman coming here and dispossessing the skilled workman.

Lord JAMES: Would you prevent him from coming in as an unskilled workman?

Mr. AMSTELL: Yes.

Lord JAMES: Suppose he were to come as a dock labourer, would you refuse him admission?

MR. AMSTELL: Yes.

Lord JAMES: Why?

MR. AMSTELL: Because we have a sufficient number of dock-labourers.

Lord JAMES pointed out that what the witness had previously said was that he would not allow unskilled workmen to compete with the skilled workmen. But now he was going on another principle—the competition of the unskilled with the unskilled. The witness replied that the unskilled labourer might have an indirect effect on the skilled market. The alien, he stated, did not become a dock labourer. A man coming here who said he was a shoemaker should show a certificate of efficiency from his country. His definition of a certificate of efficiency was that he had been working at his trade as a skilled workman.

Examined by Mr. LYTTELTON, Mr. AMSTELL stated that, in his opinion, the conditions of work here imposed too heavy a cost for the cheapness of the goods. The cheap goods were often of no real benefit to the consumer, and, even if the consumer had to pay far more, that must be faced. In his view it would rectify itself, because wages would adjust themselves so as to enable the wage-earners to earn the bare necessities of life. The reduction in the quality of goods and the fall in wages had been going on since 1890. The consumer used to buy a better class goods before that date. At the present time the shoe that was bought was made for the eye and not for the feet. He denied that it was a benefit to the consumer to have such a shoddy article, produced under the conditions that had been described, and he did not consider it a benefit to anybody.

Major GORDON: You object to the cheap goods not because they are cheap but because they are bad?

Mr. AMSTELL: Because they require a less amount of skill. We speak not only from the Trade Union point of view, but from the broader standpoint.

Major GORDON: You would rather see these things produced in Poland, where the conditions of life are lower?

Mr. AMSTELL: Yes.

Mr. VALLANCE put to the witness a case in which a woman knew a certain pair of slippers to be inferior, yet wanted to buy them because she required them. Would the witness prevent her from doing so?

Mr. AMSTELL replied that she would be demanding too much from the worker, upon which Lord JAMES exclaimed amusedly that it might prevent her from having any shoes at all.

ALIENS IN FINSBURY.

The Italian Colony.

The next witness was Dr. NEWMAN, Medical Officer of Health for the Borough of Finsbury; and for a while the hitherto predominantly Jewish feature of the evidence sank into a secondary place. Dr. Newman gave particulars of the foreign population of Finsbury. This had risen from 130 Italians and 1,000 other aliens in the year 1861, to 1,065 Italians and 2,467 other aliens in the last census year (1901). At the present time there were 1,400 Italians, and 3,200 other aliens in all in the borough. This was out of a total population of 100,000. While the foreign population had increased, the native population had been decreasing. He had included in the numbers of the Italians the children born in this country. This was because the Italians frequently remained in Finsbury only a few years, and then returned. Major Gordon stated that the Italian Embassy had in its possession a complete list of all the aliens in the country, and this gave 50 per cent. more Italians in London than were shown in the Census return. As to the 2,400 aliens in Finsbury mentioned by the Census, the Italians were the most numerous element. After them came the Germans with six or seven hundred; and then the French and Austrians. Only a small number of Russians and Poles resided in the borough.

Dr. NEWMAN went on to say that part of Saffron Hill was in his borough. The Italian quarter comprised about seven acres. It consisted of small streets and courts which were almost entirely open to criticism on account of their insanitary condition. The standard had, however, very much improved as compared with that of twenty years ago. This was due to the construction of Rosebery Avenue and the stricter sanitary supervision now exercised. In prosecuting for overcrowding the borough now acted under their bye-laws. They were similar to those obtaining in other districts, with the exception of the exemption clause. The lower class tenement houses were built as private houses, and had become tenement houses. The worst class were placed on the register.

Major GORDON: As to the sanitary characteristics of the colony, is it worse than that of other parts of the neighbourhood?

Dr. NEWMAN: Yes. In the Italian quarter there are 121 dwelling-houses, and 85 are occupied by Italians. In the main they keep the interior of the rooms in a fairly satisfactory state. But the courts and the public entrances in the houses are not kept in anything like the same standard. As to the manner of life, the people are of a migratory disposition. They come in the spring and go away in the winter, so that our estimate of more than 1,000 in Finsbury now is below the average of the whole year. They occupy themselves with ice-cream in the summer and in winter they carry on incidental occupations such as the sale of chestnuts, potatoes, etc. Referring to 800 cases he had investigated, the witness said that the asphalters and paviors came out as the most numerous element and the ice-cream vendors second.

The Ice-Cream Industry.

The latter industry had been very bad, but fresh powers of the London County Council would assist him to control the trade. There were 94 registered places for the manufacture of ice cream in Finsbury. Of these 46 or 47 were owned by Italians. He had found no complaint by the English population as to the Italians. They had come to look upon the Italian quarter as belonging to the Italians. There was not now any displacement of English people, but there had been in the past. The Italian population was spreading out over the borough.

Dr. NEWMAN proceeded to say that four, five, six or seven shillings a week were charged for each occupancy. The Italians had an understanding between them as to how the rents were to be paid. They brought over eight men or so for the season, and crowded them into a room only made to hold one. The men were given small wages and paid for their rent with their work. At the end of the season they returned, but while it lasted the overcrowding was immense. He had made a series of four night inspections. In the first instance, he visited nine houses, which included sixty-four tenements. They were all English. Seventy-three per cent. of the tenements were overcrowded. He subsequently made a second inspection, and this time the percentage of overcrowded tenements had fallen from seventy-three to fifty-nine. This was owing to the preliminary notice which had been served on the owner. The difficulty, remarked the witness, parenthetically, was that they were unable to proceed unless the landlord overcrowded knowingly; so that they had to inform him first. They then proceeded against the landlord of the houses referred to and got a conviction, a third inspection was then made, and the overcrowding was found to have fallen to a percentage of 43. The fourth inspection was made in the Italian quarter, 36 tenements were examined, and 58 per cent. were found to be overcrowded. He took action in this case and, as in the preceding instance, managed to reduce the overcrowding. The rents in Finsbury were rising a little, but they were not abnormally high.

The inhabitants of the Italian quarter, continued the witness, came mainly from South Italy. Therefore those from Naples would squeeze into the quarter. Those outside the quarter came mostly from North Italy. The South Italians were mainly ice-cream vendors, and barrel-organ men, the North Italians were the asphalters. The Italians had been troublesome in the past, but they had come to understand English ways—especially the sanitary laws. After they had been here a few years they were extremely amenable to treatment.

The Jewish Population of Finsbury.

Lord ROTHSCHILD: You say that there are a certain number of Jews in Finsbury. What are their trades?

Dr. NEWMAN: They are mostly in the large clothes-making factories.

Lord ROTHSCHILD: Not in the cabinet-making trade?

Dr. NEWMAN: Some are. There are a large number of Jewesses in Finsbury, and they are, in the main, in the large factories making clothing.

Lord ROTHSCHILD: English Jews?

Dr. NEWMAN: English born.

Lord ROTHSCHILD: Do they get good wages?

Dr. NEWMAN: Oh! yes.

Major GORDON: They do not concern us.

The witness went on to say, in reply to Mr. VALLANCE, who asked if the Italians brought with them any handicrafts, that they popularised ice-cream. Asphalting and other trades, the witness added, were also exclusively in the hands of Italians. Clerkenwell had a number of Germans and Swiss, who had undoubtedly helped the watch and jewellery trades. Comparatively few of the aliens in Finsbury were unsatisfactory people.

Dr. NEWMAN said he thought they would be able to cope with the overcrowding in time. As regards Finsbury, the housing question and the standard of public health could be met by a steady enforcement of the powers at present available. The number of inhabited houses in the borough had decreased owing to the growth of commercial premises.

Lord JAMES: Do you suggest that there should be any alteration in the law, so as to give greater power to the authorities to deal with overcrowding?

Dr. NEWMAN: Substantially, no. As to the judgment in Weatherley *v.* Cantley, we have fought many times in the Courts and won. The magistrates decided that our houses did not come within the meaning of that judgment; so that we now have 1,000 out of 9,000 houses registered. We shall get more houses registered, and shall then have a powerful remedy for reducing overcrowding.

Major GORDON: Have you anything to say by way of comparing Finsbury with the East End?

Dr. NEWMAN: I don't think there is much comparison. There is more contrast than comparison.

THE WHITE SLAVE TRAFFIC.

Evidence of the Secretary of the National Vigilance Association.

Mr. W. A. COOTE, the Secretary of the National Vigilance Association, and of the International Bureau for the Suppression of the White Slave Traffic, was then called. He said his attention had been called some fourteen years ago to the trade in foreign women for immoral purposes. He then became acquainted with the fact that on the Continent the exporting and importing of women and girls was carried on as ordinary merchandise, that women were selected by agents and done up, as it were, in parcels, *i.e.*, in companies, and sent from one country to another to be sold for a certain sum of money and become the inmates of disorderly houses. This country, the witness said, was often the halting place for women who were proceeding to Buenos Ayres and other places under the direction of an organisation, and the witness instanced a case which he discovered with the co-operation of the Jewish Society for the Protection of Girls and Women, with whom he had constant relations—that of two girls who were in the company of a man and woman who had purchased tickets for them and kept them in London for some weeks. They were able to do this as a considerable price would be paid for the girls in South America.

A Menace to our Social and Moral Conditions.

The women who stayed in this country might, Mr. COOTE stated, be divided into two classes:—(1) those who came here of their own accord because they obtained greater facilities for carrying on their trade, and who were already demoralised before their arrival; and (2) those who were brought over here by the "souteneurs," who were generally much younger. The foreign women frequented many of the streets of West London, and formed a much larger proportion of prostitutes than the English. They were also more persistent in their practices, they had introduced special forms of vice, and were addicted to blackmailing and robbery. The men who traded on the prostitutes were almost entirely foreigners.

Mr. COOTE went on to say in reply to Major GORDON that this form of alien immigration was a menace to our social and moral conditions. It was the worst form, and every effort should be made to prevent it.

Repatriation the Remedy.

Major GORDON: Can you make any suggestion as to what should be done to keep these people out?

Mr. COOTE: There are already conventions in some of the other countries which give them power to repatriate, and I suggest in England it is the simplest matter. We should have power to repatriate this class of people who come here deliberately to carry on this nuisance, which is inimical to the welfare of every section of the community.

The witness proceeded to say that every foreign woman who pursued the practice of prostitution, and every person who traded on the earnings of such women should be repatriated. Moreover, if a man or woman were found in the possession of a girl professedly with the object of obtaining work for her in some foreign country, there should be power to compel that man or woman to give some account of his or her antecedents, and the onus should be thrown on them of proving that they were engaged in a respectable business. Crime could not now be anticipated, and his suggestion would, therefore, remove this difficulty. He would leave the machinery for the repatriation in the hands of the Home Office and the police, and an offender should be tried judicially before a magistrate. Asked whether English women were imported into foreign countries, the witness stated that, according to statistics which had been prepared, during the last twelve years 65 English girls had gone to Buenos Ayres as against 1,211 from Russia.

Improvement in the East End.

Major GORDON: Do you know anything about the East End?

Mr. COOTE: It has very much improved from my point of view. For instance, a few years ago it used to be in a very sorry condition from the foreign women, but to-day it has marvellously improved, owing, I think, largely to the energy of the police.

Mr. COOTE went on to say that he would endeavour to obtain by convention a general course of action between the different countries. Committees had been formed in all the large European countries with a view to suppressing the trade in women. The international conference on the White Slave Traffic, which was held last July in Paris, had recommended repatriation, and the convention which had then been signed by the representatives of the Powers had been recently ratified by the French Senate. He would impose no time limit within which repatriation should take place. Tne regulations which at present obtained in America should be made applicable to this country, due regard being taken to the risk of injury to innocent persons.

Examining the witness on his evidence, Lord JAMES questioned whether the place of foreign prostitutes would not be taken by English girls, but the witness said he thought that if the foreigners were repatriated, the tendency would be for the vice to decline. Whilst doubting whether he could ever be altogether successful, Lord James wished Mr. Coote success in his endeavours to suppress the White Slave Traffic. The witness thereupon said: "I hope I may enlist your services one day Lord James," to which Lord James replied, "It is all according to what you ask of me"—(Laughter).

This concluded Mr. Coote's evidence and the morning sitting.

AFTERNOON SITTING.

After the adjournment, when Mr. Norman was also present, Lord JAMES read a communication from the Foreign Office enclosing two letters from the British Consul-General in Roumania (which we reproduce in another column) estimating the emigration of Jews from Roumania to various countries during the last three years at 31,615. He also read a copy of a letter fron Sir F. R. Plunkett, the British Ambassador at Vienna, enclosing translation of a notice in the *Wiener Zeitung* of November 8th, 1902, from the Ministry of the Interior, warning Austrian workmen against going to England as the labour market there seemed for the moment to offer no prospects of employment for new arrivals.

Evidence of a Saffron Hill Clergyman.

The Rev. E. CANNEY, Rector of St. Peter's, Saffron Hill, was then called. He stated he had held his present position since 1875. The alien population in his parish, which was mostly composed of Italians, was now very small. A large number of Italians had moved to the neighbouring parishes. The Italians were for the most part street vendors, but a number were engaged in skilled trades. A very small percentage belonged to the criminal class. Speaking from his experience as a Poor Law Guardian, the witness stated that the number of paupers amongst the Italians was very small. There was practically no competition with native workmen. A number were engaged in mosaic work and asphalting, and the wages earned were fair in those trades. Some of the Italians, some years ago, had intermarried with English women, and this he attributed to the influence of a school for adults which had been established in the neighbourhood. Intermarriage did not now take place to any large extent. The Italians were a healthy, strong, intelligent people. Speaking generally, he thought some steps should be taken to keep out undesirables, but he considered that the Italians least called for any action in that respect. In the past they had brought great skill and given new ideas to British workmen. The use of the knife was prevalent amongst themselves, but the English people got on very well with them.

The Commission adjourned till yesterday.

Immigration.

Mr. Edmund Manson, in the "Journal of the Society of Comparative Legislation," dated 1902, No. 2, but only now circulated by Mr. Murray, writes on "The Admission of Aliens." His article amounts to an argument in favour of some restriction, but its value is diminished by his strange ignorance of the use made of the Statute of 1836, which he describes by a slip as of 1838. Regular returns are made under this Act, though with precautions which leave much to be desired. He observes that jealousy of the stranger was a characteristic of primitive communities, but that the two greatest nations of antiquity, Athens and Rome, were exceptionally liberal to foreign immigrants. Mr. Manson's later observations shew he has not drawn the obvious deductions this contrast suggests as to the causal connection between freedom and greatness. He observes that the early community of kinsmen clung to the blood bond as the principle of union; there was one code of ethics for the tribe and another for the stranger. Only by slow degrees has the alien won his way against racial prejudice. By the common law of England he could not hold land or public office, or bring any action. The Jew was worse off than most aliens. That he was tolerated was due to his serving as a sort of sponge of usury which the Crown could squeeze at pleasure, but Jew or Christian the alien met with scant sympathy, and had no security of tenure. He might be ordered to quit the realm at a moment's notice—in fact aliens were so ordered on several occasions, last under Queen Elizabeth in 1575. The right to deport aliens is inherent in all States and Mr. Manson thinks it a right useful to retain on the ground that the alien owes allegiance to a foreign State. The sense of the unity of Christendom prepared the way for the wider principle known as the comity of nations, which is the basis of international law—a principle spring from the sense of brotherhood and confirmed by reciprocity of interest. In 1901, 302,575 emigrants left the United Kingdom for countries out of Europe, from Italy 171,735 went, from Germany, 20,874, and from Austria 94,611. The new countries encourage immigration by grants of land, but they are taking steps to discriminate among immigrants. The earliest legislation was directed against coloured labour, Chinese in particular, but other undesirables are now excluded. Mr. Manson gives a useful summary of the legislation, omitting, however, to point out that in the countries in which it is most drastic, protectionism exists for merchandise as well as for labour.

The United States received 187,918 immigrants in the year ending June 1901. Its laws prevent the importation of labour under contract (a curious contrast we may observe with the new Cape law). Tbe Act of 1891 also excludes idiots, the insane, paupers or persons likely to become a public charge or suffering from dangerous or loathsome disease, felons, polygamists, etc. In 1901, 2,798 were turned back as paupers, or likely to be a charge, 309 as diseased, 327 as contract labourers, and 50 as assisted immigrants.

In Canada a bond is to be taken from a ship-captain bringing a lunatic, idiot, or other incapable, to cover the cost of maintenance should the infirm person become chargeable within three years. The Governor-General may, by proclamation, exclude paupers or criminals. An Act of 1897 imposes on persons who promote the importation of aliens into Canada the liability to support them, but the Act only applies to countries where similar legislation is in force against Canadians—a most significant provision, we venture to think, and one which those who ask for restriction in Great Britain would do well to lay to heart. Chinese immigration is restricted. In British Columbia an educational test is provided. In Manitoba, indigent and vicious children must not be settled except by authorised societies and agents. New Brunswick imposes on those landing persons likely to become a public charge, such as cattlemen on steamships, the liability of supporting them. In Quebec and Ontario, also, the activity of philanthropic societies for the rescue of children is regulated. One of the first Acts of the new Australasian Commonwealth was to regulate immigration on the lines of the Natal Act, which we recently described. The Pacific Island labourers, who have hitherto added so much to the wealth of Queensland, are to be excluded after 1904. Tasmania dealt in 1896 with coloured immigrants; British New Guinea excluded the Chinese. New Zealand has an Act like that of Natal, while Fiji obliges those introducing the deaf, dumb and the like to give bonds for their support for five years. This colony, like those of South Africa, which we have recently noticed, deals specially with Indians. Many of the West Indian colonies have statutes dealing with the infirm, the destitute and East Indian immigrants. Malta takes guarantees from aliens, Hong Kong and the Straits regulate the immigration of Chinese.

The European States rely on passports and registration, with the right of expulsion, incident to every state, in reserve. The system has been greatly relaxed, but is strictly enforced in Russia and Turkey. England, which receives so many exiles, has neither passport, registration, nor test. It is her boast that she is an asylum for the oppressed, but the time seems coming, in Mr. Manson's opinion, if not already come, when in view of changing conditions, this country must reconsider its position and policy. The following concluding passage shows a singular ignorance of the facts connected with the statistics, but the final passage recommending that foreign nations should keep their criminals at home cannot be objected to, provided that the United Kingdom should find it practicable to exclude foreign crime without ruining her carrying trade, and that freedom of intercourse on which her commercial prosperity is based.

> According to the latest Board of Trade return, the number of aliens arriving at British ports per month, and not stated to be *en route* to America or other places out of the United Kingdom, was 9,017, or at the rate of 100,000 a year. A large proportion of these immigrants were in destitute circumstances—Jewish refugees from Russia and Roumania—and it is a significant commentary on their character that no fewer than 4,940 foreigners were charged at the Metropolitan Police Courts during the past year, without including the City of London. As the ports of other countries are successively closed against prohibited immigrants, or banished races have to find a new home, they must, it is obvious, be driven in increasing numbers to seek refuge in the ports of the United Kingdom. In discussing the remedy for this state of things, the existence of an Act, called the Registration of Aliens Act, 1838, seems to have been generally overlooked. By this Act the master of every vessel which arrives in this realm from foreign parts is, immediately on his arrival, to declare in writing to the Chief Officer of Customs at the port of arrival whether there is to the best of his knowledge any alien on board his vessel, and, is in his said declaration to specify the number of aliens (if any) on board his vessel, and their names, rank, occupation and description so far as he shall be informed thereof. The penalty for refusing to make the declaration is fixed at £20, and a sum of £10 for each alien not declared. The Act further provides for a complete system of registration of aliens by Custom House officers. Here is machinery suffered unfortunately to rust, but well adapted to meet the requirements of the case. An alien has no legal right enforceable by action to enter British territory, as the Privy Council decided more than ten years ago in the case of Musgrove v. Chung Tecong Toy (1891) A.C. 272. He comes here under the comity of nations, and the Crown has power by its prerogative, in the interests of the public, to prevent his landing, unless he complies with the conditions it may think proper to prescribe. The Crown is, as Lord Hale expressed it, "the bearer of the key of all the ports and havens in the country." An Order in Council, therefore, framed on the lines of some of the Colonial Immigration Acts already cited, would accomplish all that is necessary for self-protection. But self-protection is not the only moral of the Alien Immigration Acts. Their great lesson is that the time is fast coming when each nation must deal with its own "unfit" products, and will not be able to foist them on other countries.

We have no quarrel with the final lesson, to enforce which, further, the author quotes Carlyle's maxim "Consume your own smoke." But Mr. Manson makes the same error as to the statistics which so many other writers do. He assumes that all the aliens not stated to be *en route* to other places remained in this country. If he had consulted the Board of Trade return, which we printed on January 16th, he would have seen that the department itself states that it is not implied that "the aliens not stated to be *en route*" come here for settlement, "there being in fact a large emigration of foreigners from this country, while many of the aliens arriving from Continental ports return to the Continent.

In the House of Commons on Tuesday Sir HOWARD VINCENT asked how many aliens had to be arrested last year by the metropolitan police, and if his attention had been called to the representations on the subject by Judges of the High Court of Justice, by the Recorder of London, by the Chairman of the Middlesex Sessions, and by juries, and what steps he proposed to take to save the taxpayer from the expense of maintaining these alien criminals during imprisonment.

Mr. COCHRANE, who replied, said he was aware that such representations had been made. It would be a matter of extreme difficulty to give trustworthy figures in answer to this question; but the Home Secretary had under consideration the best way of laying the necessary information before the Royal Commission which was now inquiring into the whole question of alien immigration.

Presentation to Mr. Herbert Samuel, M.P.—A presentation was made on Monday afternoon at the offices of the Home Counties Liberal Federation at 42, Parliament Street, to Mr. Herbert Samuel, M.P., in recognition of his long service as Honorary Secretary of the Home Counties Liberal Federation, which he has lately been compelled to resign owing to the pressure of Parliamentary duties. Sir William Harcourt, M.P., President of the Federation, made the presentation in a few suitable words of praise of Mr. Samuel's services while he was acting as Hon. Secretary, after which Mr. Samuel replied. Amongst those present were Earl Carrington, Mr. Robert Spencer, M.P., Mr. Charles Morley, M.P., Sir Patteson Nickalls and several other gentlemen. The presentation consisted of a George III. silver dessert bowl and a silver breakfast dish. Both pieces of plate were inscribed.—Mr. Samuel was also entertained at the National Liberal Club on Monday evening last, in celebration of his recent victory in the Cleveland Division.

JEWS' HOSPITAL AND ORPHAN ASYLUM,

WEST NORWOOD.

Patron: HIS MAJESTY THE KING.
President: Sir George Faudel-Phillips, Bart., G.C.I.E.

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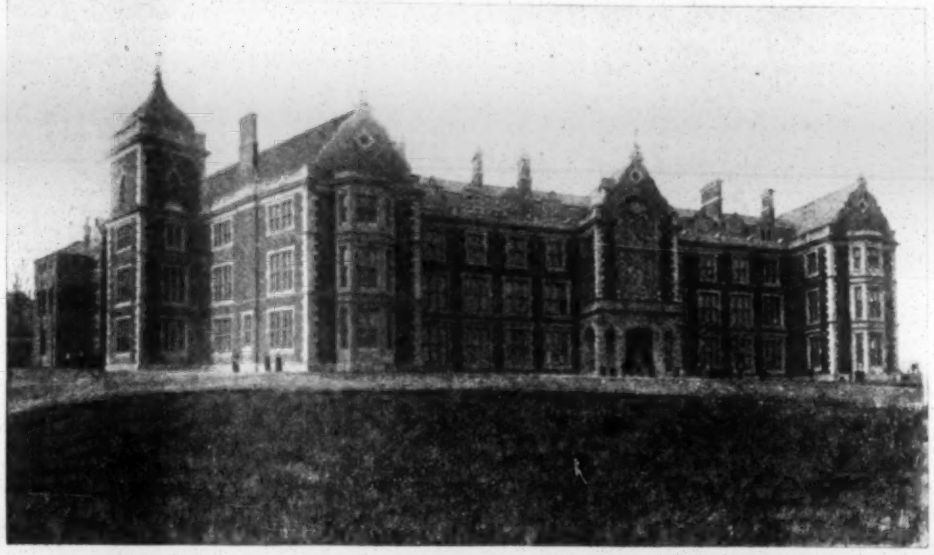
Will entertain the friends and supporters of this Charity at a BANQUET to take place at

THE MANSION HOUSE,

ON WEDNESDAY, the 29th of APRIL 1903.

335 CHILDREN
in
INSTITUTION.



12
AGED PEOPLE
SUPPORTED.

£12,000 REQUIRED

TO REPAY LOAN FROM BANKERS, AND TO MEET THE INCREASING ANNUAL DEFICITS.

Expenditure for the year 1902 - - - - £15,204 1s. 9d. | **Income from ALL SOURCES**, including legacies - **£9,709 18s**

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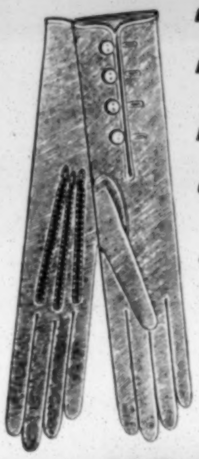

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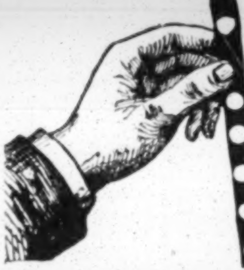

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(Name and address of writer omitted, but original may be seen at 113, Holborn)

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The JEWISH CHRONICLE

LONDON: FRIDAY, FEBRUARY 27, 1903—5663.

Babel und Bibel.

Since the Babylonian Tablets containing the story of the Creation were discovered, it has been well known that a close parallel exists between some features of the Biblical records and of the cuneiform-inscriptions. At first the sensation produced by such discoveries led to wild theorising. But as time wore on specialists came to perceive that great as were the similarities, even greater were the discrepancies. Had it been consciously designed to place the sublimity of Genesis on the highest possible pedestal, nothing could have been more effective than the publication of the Babylonian Version of the Creation. The Hebrew narrative is a noble inauguration of human history. In dignity of style and purity of contents it stands forth as incomparable among the initial chapters of religious histories. In detail as in the mass the Bible, with all its parallels to Babylonian records, differs from these not merely in degree but in kind. This is fully recognised by all authorities. In fact, as Professor Jastrow recently argued, the Bible story presents rather an antithesis than a parallel to the Babylonian story. Thus the matter stood until Professor Delitzsch made an attack on the spiritual originality of the Hebrew

Scriptures. No one denies the verbal identities; it is the spirit that marks them off. The Emperor has taken this line in his now famous letter to Admiral Hollmann. He repudiates Delitzsch while taking his stand on the critical side. He accepts the theory of "continuous revelation"—a theory which all may accept within certain limits. But the Emperor strangely stops at a certain date. Apparently the "continuous revelation," so far as the Hebrew race was concerned, came to an end with the Christian Era. Yet we venture to suggest that while on the one hand the Hebrew Scriptures in some respects contain the very last word of "revelation"—certainly so far nothing has been added, in these respects, of any real originality—so on certain other lines the "continuity" has never been broken, but has gone on and will go on while the human soul responds to the Divine element within it.

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"Housing" and "Aliens."

The King's Speech read in Parliament last week failed apparently in one respect to correspond to the King's innermost thoughts and feelings. For though the speech from the throne omitted all reference to the perplexing question of housing the poor, His Majesty was at the moment of its deliverance contemplating a visit to Millbank which left in no uncertainty his sympathy with the wants of the people. We are glad, too, that the silence of the King's Speech was rectified by an important Housing debate in Parliament. The debate was satisfactory, as showing the serious attention which is being given to the question by all parties without exception. But it revealed the continued existence of the old delusion that no solution of the Housing Problem is possible unless alien immigration is stopped. It is almost amusing to notice the way in which a few Parliamentary "Mr. Dicks" persist in dragging in this King Charles's head at every possible opportunity. Mr. Ridley, for instance, solemnly declared that "heroic measures were not needed for the the solution of the Housing Question—let them stop the influx of foreign paupers, which of late had been growing by leaps and bounds." This statement was made in spite of the fact that Mr. Herbert Samuel and Major Rasch had previously shown that in rural districts in which no alien had ever set foot, the housing problem existed as acutely as in the most crowded part of Spitalfields. Mr. Wason spoke of slums in Lerwick, a northern town where the visit of a Jew would probably be a nine-days' wonder, which are a disgrace to a Christian country. It is amazing that a serious politician can honestly believe that a trouble which exists north, south, east and west, can be solved by stopping its aggravation in a particular corner. Mr. Ridley and his friends appear to be oblivious of the elementary facts of the case on which they speak with almost Papal assurance. They seem to know nothing of the dearth of cottages in the country, the crowding of rural inhabitants into the towns, and the score of other causes which are at work in the intensifying of this housing difficulty. All that they appear to be concerned with is the snatching of a verdict on the alien question by means of irrelevant evidence, and this they hope to effect by interventions in housing debates, by newspaper agitations, questions in Parliament, and amendments to the address. We believe that the manner in which it is assumed that, now one side of the case is heard, the whole question is settled and legislation should begin, is wholly foreign to English ideas of fair-play. The sense of justice of the nation will revolt at such continued attempts to prejudge a great question and rush the Commission into a premature report.

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Aliens in the Provinces.

Sir Howard Vincent refuses to draw the general conclusions that obviously follow from the particular facts which the President of the Jewish Community of Sheffield brings to his notice regarding the Jewish immigrants into that town. Our coreligionist, Mr. Wigram, has elicited from the Chief Constable of the town the fact that during the past three years only five Jews in Sheffield have been convicted of felony, and none of drunkenness. Furthermore, of this little Jewish community (consisting, according to its President, almost entirely of aliens) just three members applied to the Poor Law Authorities for relief; and the Chief Constable specifically testifies that "the general conduct of the Jews residing in this city is good." These remarkable testimonials must, to "the man in the street," be difficult to reconcile with the terrible pictures of alien desperadoes drawn by a certain section of the press. But they remind us that at a meeting held last September in Birmingham a similar testimonial was given to the Jews of that town. Mr. J. G. Pentland, in the course of a speech upon the occasion in question, stated that as a result of enquiries he had made he had found that not a single Jew or Jewess was receiving relief in the Birmingham Workhouse. The warders of the gaol, he went on to say, had assured him that not a member of the Jewish community was confined there, and the police had that day told him that, so far as the discharge of their duties was concerned, they had less trouble with the Jews than with any other people. Moreover, said Mr. Pentland, the Sanitary and Health Inspectors had declared that the homes of even the poorest of the Hebrew community would compare favourably with those of any other people. The Jews of Birmingham, at the meeting referred to, appointed a Committee to draw up a report as to their condition and habits, and present it to the Alien Immigration Commission. We do not know whether the Committee has performed its task; but in the meantime it may be asked how it is that the aliens of London, if a section of the halfpenny press be right, differ so astonishingly from their fellow-aliens in the provinces. The Commission is to take evidence concerning the Jewish foreigners in provincial towns, and it is to be hoped that no pains will be spared to ensure that both sides should be fully heard. In connection with the pauper statistics above mentioned it is worth pointing out that the Jewish districts in the East End show the usual favourable characteristics in this respect. While pauperism has risen seriously in London as a whole, the Whitechapel Union had only 79 more paupers in the first week of February than at the corresponding time of last year. St. George-in-the-East, again, showed an increase of only six, while Bethnal Green, the neighbourhood which is said to be the latest victim of the alien, is the only Union in the East District that records a decrease on last year's figures.

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A Conversionist Report.

We have read with much interest the account of the report presented to the Upper House of Convocation by a Joint Committee appointed "to inquire into the position of Jewish Christians in England." The account, which we have taken from the daily press, is very short, but it contains some promise of the adoption of saner methods in the conduct of the missionary propaganda. We have often shown cause why the propaganda should be dropped altogether, and probably no man has offered better reasons for such a course than the present Bishop of London, whose duty it was to explain the report referred to, and who, on a previous occasion had borne strong testimony to the moral health of the people whose religious stability he wished to shake. In presenting to Convocation the conclusions of the Joint Committee, Dr. Ingram explained that the inquiry had been a delicate one, "having regard to the fact that in so many works of philanthropy and benevolence the most generous helpers of Churchmen were rich and enlightened Jews. The Committee had, therefore, to face the difficulty of appearing to insult the faith of some of their best friends who work among the poor." We can quite understand the embarrassment of the Committee. But it is a difficulty of their own choosing; and need not trouble the conversionists a moment longer than they themselves care. Perhaps the perception that they are on delicate ground is itself a sign of better judgment and feeling. We are glad, too, to notice that in the opinion of the Committee "every care should be taken to obviate the possibility of Jews attaching themselves to the Church for merely mercenary reasons." It is something for the Church to confess that there is a possibility of such impostures occurring. But we do not expect that much good will flow from this recommendation, and for two reasons. In the first place, very few Jews attach themselves to the missionary movement from any but mercenary movements. The careers of some of the converts, as revealed at the Police Courts, would disillusion any person but an enthusiast ready to scatter his thousands in the pursuit of a few elusive souls. The whole system, with its "homes for enquirers" in which the habit of vacillation must become enormously developed, and its bait to the children, is one of naked corruption, and if the work is henceforward to be done with clean hands, then there will be convert famine. Our second reason for not anticipating much good from the recommendation referred to is that we do not think that the simpl people who conduct the movement would be equal to the trick of the would-be converts. The Bishop of London has himself waxed eloquent on the necessity of helping those who, he said, find themselve "out of a job," in consequence of their conversion. The vista o possibilities opened up by this idea is far more magnificent than anything that has occurred to the astutest and least deserving of those othe unemployed people who have recently been parading the West End. O the whole we respectfully advise the Bishops to abandon an unequal contest They can use their money to far better advantage.

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A Semitic Museum.

Mr. Schiff's endowment of a Semitic Museum for Harvard University—the first museum of its kind in the world—marks a further notable step in the progress of Semitic studies in the Unite States. Besides Palestinian antiquities, the collection inaugurated th other day is rich in everything that relates to Babylonia-Assyria and t Phoenicia. While not intended for the students of any particular denomination, the mass of information thus brought together is certain to prove o value to our co-religionists in their study of the Bible and Rabbinica literature, and to throw new light upon the story of our people's past. Sinc Professor Delitzsch's startling lecture on "Babel und Bibel," there has been an accession of interest in such studies It is an opportune moment, therefore, which Mr. Schiff has chosen fo dedicating his munificent gift to Harvard. There is no need to dwell upo the importance of museums for genuine research; it is self-evident. Bu this addition to the resources of American scholarship may serve to remin us at home that we are not too well equipped with such aids to learning and not so richly endowed as the United States. In his recent Presidentia address to the Jewish Historical Society of England, Mr. Isidor Spielmann made emphatic reference to the need of a museu for the study of Anglo-Jewish history. His plea for such a institution is no doubt destined to bear fruit in the future. Wha has just been done for America ought to have the effect of callin increased attention to our own needs. Happily, it may help, at the sa time, to stimulate the Jewish Historical Society to a vigorous effort in th direction indicated. In the collection of books at Jews' College we alread possess something more than the nucleus of a library of Anglo-Jewis history. What is chiefly required now is a hall or building which, whil serving as the Society's headquarters, would become a repository fo documents, prints and relics bearing upon historical study. These thing already exist scattered among the collections of private owners who, ther can be do doubt, would gladly lend them for so useful a purpose. Th beginning of some such movement cannot be made too soon.

Are Jews Semites?

To put such a question as that which heads this "Note" must seem at the first glance paradoxical. If the Jews are not Semites, who are? To suggest that Judah and Benjamin were not descended from the eldest son of the hero of the universal deluge incident would be to shake the foundations of all belief and to raise doubts concerning the most cherished and accepted convictions of the human race. If the belief that the Jews are Semites were to be undermined and take its place in the limbo of destroyed illusions, nothing could be sacred from the onslaughts of the critics. Moreover, that particularly inflated Continental party which attempts to supply by noise and violence what it lacks in reason would have no longer a *raison-d'être*. If it were discovered that the Jews were not Semites, where would the anti-Semites be? Anti-Semitism would have to seek the descendants of Shem elsewhere in order to justify its existence at their expense. Naturally it is in America that the question has arisen whether the Jewish race really belongs to the Semitic group of families; and a Jew, Dr. Maurice Fishberg, whose investigations into Jewish statistics have more than once aroused attention and been noticed in these columns, is the first to question the hitherto universally accepted theory of the origin of the Jews. His anthropological investigations among members of the race have led him to adopt heretical views which he expresses in the pages of the *American Anthropologist*. The conclusion at which he arrives, provisionally we presume, is that the Jews are in reality Armenians. They may have been derived from the Hittites, "a brachycephalic race which flourished in Syria and Asia Minor about 1500 B.C." If this view were adopted, the kinship between the Jews of the East and their neighbours, the Armenians, would be not merely one of suffering. It has been suggested that the Armenians are descended from the Lost Tribes. Perhaps such an ancestry has sent Dr. Fishberg astray. The Jews and Armenians, however, are not the only descendants of the Hittites. The Turks and Greeks, among others, belong to the same family. A somewhat grim suggestion! "Luschan shows that even the physiognomy of the modern Armenians, particularly the convex aquiline nose, considered at present to be particularly Jewish, is in fact Armenian, and the same is true of the pigmentation, etc. Lombroso accepts this view in its entirety. . . . It is enough for the present to show that there are some reasonable grounds for assuming that even the ancient Hebrews were to some extent brachycephalic, that is, not Semitic."

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Puny Jewry.

Dr. Fishberg has also been re-publishing a series of articles on the Poor Jews of New York, which he contributed to our American contemporary, the *Menorah*. The articles, like his contributions to the Jewish Encyclopædia, will well re-pay perusal. They are full of interest as giving a scientific picture, not only of the Jews on the "East Side," but of the great bulk of the race of which this transplanted section is in reality but a microcosm. Moreover, to a very great extent, the Jews East of the "Bowery" are identical in character with our new-comers in St. George's; and one who reads what Dr. Fishberg has to say of the former, will gain much information of value and interest in relation to our besetting immigration problem. A great deal of Dr. Fishberg's attention is directed to one of the many paradoxes with which it seems to be the Jew's special function to perplex the world. The Chief Rabbi, in his recent sermon at the Hampstead Synagogue referred, in justifiably regretful terms, to a certain spiritual Jewish paradox. Dr. Fishberg's paradox is, however, a purely physical one, the strange inconsistency between the Jew's frail and sickly frame, and his exhaustless vitality. A weakling and a wreck, the Jew yet offers a more successful resistance to the wear and tear of life than any other race on the face of the earth. The average stature of Jews, according to Dr. Fishberg, is five feet three inches—about the same height as the average American youth between the ages of fifteen and sixteen, who have still almost four inches more to grow. Their chests, too, are very narrow. In the majority of healthy individuals the girth of the chest exceeds half of their stature. But in the case of the Jews, the majority show chest girth less than half of their height. "This," says Dr. Fishberg, "added to their ill-developed muscular system, their emaciation, and also the frequency of anæmia amongst them, gives them the appearance of a sickly people." Yet it is remarkable to observe the way in which, under more congenial circumstances, the Jew expands his chest and adds to his inches. Mr. Joseph Jacobs has noticed that the Jews in the West End of London are taller than the East End Jews. Dr. Fishberg quotes the Russian authority Panticuhoff as saying that in Odessa, where the Jews live comparatively well, they are even taller than the Christians; while Dr. Fishberg himself declares, from his own measurements, that the Jews born in the United States are decidedly taller than their stunted parents of foreign birth. Not only is this the case, but the Doctor observed, while taking his anthropological measurements in the gymnasium of the Educational Alliance, that, of the East Side youth, those who were enjoying manual training in this institution had their chests developed equally with the Americans.

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The Paradox.

All these facts are of interest as showing that Jewry, even if coffined in the vaults of Continental Ghettoes, contains within it the seeds of rapid physical resurrection. Even the monstrous restrictive measures of the Nations have only produced stunted frames. They have not impaired the vitality of the race. Herein lies the paradox. As Leroy Beaulieu has said: "The Jew may be likened to those lean actresses, the Rachels and Sarahs, who spit blood and seem to have but a spark of life left, and yet who, when they have stepped upon the stage, put forth indomitable strength and energy. Life with them has sudden springs." No wonder the medical experts are puzzled. The figures produced by Dr. Fishberg in proof of the vitality of the Jew of the East side are very striking. "In certain blocks in the Italian quarter of the city," he says (quoting from the report of the Tenement House Commission of 1900) "there is a very high death rate; while in certain other blocks only half a mile away, in the Jewish quarter, the death rate is only one half as great as the average death rate of the city. Yet in the latter district there was a greater population, the tenement houses were taller, and the general sanitary conditions were worse." The death rate in the worst Jewish ward—which contains a large non-Jewish population—is lower than the general mortality of New York City. According to the "Report on Vital Statistics of the United States," compiled by Dr. Billings for the eleventh United States census, the Russian and Polish Jews showed the lowest rates of mortality in New York during the five years ending May 31st, 1890, and the inrush of Jewish immigrants has been accompanied by a steady fall in the mortality rate of New York City—though we do not suggest that this reduction is due entirely to the Jewish immigrants. Dr. Shirley Murphy, who, in his evidence before the Alien Immigration Commission, expressed great surprise at the low Jewish death-rate, will also be interested to learn that the mortality of the children of the Russian Jews is lower than that of the children of other races—28·67 per thousand population, as against 82·57 among the Bohemians, 76·4 among the Italians, and so on. Dr. Fishberg quotes the well-known author, W. F. Ripley, who in his book, "The Races of Europe," says: "Suppose two groups of 100 infants each, one Jew, one of the average American parentage (Massachusetts), to be born on the same day. In spite of all the disparity of social conditions in favour of the latter, the chances determined by statistical means are that one half of the Americans will die within 47 years, while the first half of the Jews will not succumb to disease or accident before the expiration of 71 years. The death rate is but little over one half of the average American population. This holds good in infancy and in middle age." Of course the man of science has his explanation of this remarkable co-existence of stunted forms and high vitality. The Jew is the product of a chequered past, the living proof of the principle of natural selection. Torture and baptism have weeded out the physically and mentally weak, and the rest, though apparently feeble, have to a great extent grown disease-and-trouble-proof. But whether the theory be correct or not, the facts are unmistakable; and they deserve to be remembered when superficial observers are declaiming against the flooding of the country with Continental weaklings.

MR. MAURICE MOSS, of Ladbrooke Grove, and Meadows Hall, St. Osyth, has been elected Vice-president of the St. Osyth (Colchester) Horticultural Society.

The Levée.—The following gentlemen had the honour of being presented to the King at the Levée held by his Majesty at Buckingham Palace on Monday: M. Achille Fould, by the French Ambassador; Mr. Lionel Abrahams, on appointment as Secretary, Financial Department, at the India Office, by the Secretary of State; Mr. Victor Dumoulin, on appointment as Sheriff of the City and County of Kingston-on-Hull, by the Secretary of State for the Home Department; the Right Hon. the Lord Mayor, by the First Lord of the Treasury; Mr. Walter H. Levy, by the Right Hon. the Lord Mayor; Second Lieutenant H. F. Faudel-Phillips, 5th Lancers, on return from active service, by Lieutenant-General W. G. D. Massy; Mr. Edgar Speyer, by Lieutenant-Colonel Arthur Collins. Captain H. Dutch attended the Levée.

Law Society.—Mr. Albert Lewin Samuel passed the January examina- of candidates for admission to the roll of solicitors. At the preliminary examination held this month Mr. Maitland Raymond Joseph was successful.

The Jewish Crêche.—The report for 1902 of the Day Nursery for Jewish Infants has reached us. The total number of children cared for in the daytime during the year was 5,691, an increase of 621 on the previous year. During some months 34 to 37 children were frequently left in charge of the Crêche. The Medical Officer, Dr. Morris, now visits the Nursery daily instead of three times a week. At no time has it been necessary to close the nursery on account of illness. The subscriptions and donations received for 1902 amounted to £553, of which £50 was received from the parents who pay 2d. per week for each child. The total expenditure for the past year was £483. The Committee would greatly value the help of ladies who could come in the mornings as the staff are in much need of assistance during those hours.

CANCER WARDS (ESTABLISHED 1792.)
AT
THE MIDDLESEX HOSPITAL,
LONDON, W.

The WARDS are Free and devoted to the reception and permanent care of Hopeless Cases.

INVESTIGATION is being strenuously carried on with a view to discovering the cause and cure of Cancer.

SUBSCRIPTIONS and DONATIONS are earnestly solicited for the continuation of the Work of Research and for the Relief of those afflicted with this Dire Complaint.

F. CLARE MELHADO,
Secretary Superintendent.

The German Emperor and the Bible.

The *Grenzboten*, a weekly review published in Leipsic, printed in its last issue a long autograph letter to Admiral Hollmann, Member of the Council of the German Oriental Society, in which His Imperial Majesty defines his position towards Professor Delitzsch's second lecture on the subject of Babylon and the Bible delivered before that Society. The following passages in the letter have special interest for Jews :—

> The theologian in Delitzsch has run away with the historian, and the one capacity only serves to set off the other. I think it a pity that Delitzsch did not stick to his original programme as set forth by him last year. That programme was to institute comparisons on the basis of the discoveries made by our Society, and in accordance with scientifically warranted translations of the inscriptions, with a view to ascertaining how far these things illustrate the chronicles of the people of Israel—that is to say, how far they throw light upon historical events, manners and customs, traditions, politics, legislation, &c. In other words, the idea was to investigate the question how far the unquestionably mighty and highly-deveveloped civilisation of Babylon was reciprocally connected with the Israelites ; how far it was capable of influencing them, and even of impressing its stamp upon them. And thus (it might have been possible), so to speak, to vindicate their honour after a fashion—speaking from the purely human point of view—to restore the reputation of the Babylonians, who are, doubtless, depicted in a very crude, repulsive, and one-sided way in the Old Testament. That was Professor Delitzsch's original intention—at least, as I understood it—and it was a very comprehensive field and one that interested us all. It was a field, the exploration, illumination, and explanation of which was bound to interest us laymen and to inspire us with the profoundest gratitude to Delitzsch. But he ought to have stuck to this. Unfortunately, in his ardent zeal he overshot the mark. As might have been expected, the excavations have brought to light information which bears upon the religious domain of the Old Testament. The fact that it was so ought to have been duly chronicled by him, and he might have called attention to coincidences where they occurred and have explained them, while leaving his audience to draw all the purely religious conclusions for themselves. In that case his lecture would have commanded the entire interest and sympathies of the lay public. Unfortunately, he did not do this. He dealt with the question of revelation in a very polemical manner, and he more or less denied revelation—in fact, he thought that he could trace revelation to purely human elements. I distinguish between two different kinds of revelation—one continuous and to some extent historical and one purely religious, a preparation for the later appearance of the Messiah. With regard to the first kind of revelation I have to say that there is to my mind not the slightest doubt that God constantly and continually reveals himself in the human race, which is His own, and which He has created. He has "breathed His breath" into man—that is to say, He has given man a part of Himself, a soul. He follows with fatherly love and interest the development of the human race, in order to lead and advance it further. He "reveals" Himself now in this, now in that great sage, whether it be priest or King, whether it be among heathens, Jews or Christians. Hammurabi was one of these, and so were Moses, Abraham, Homer, Charlemagne, Luther, Shakespeare, Goethe, Kant, the Emperor William the Great. The second kind of revelation, the more strictly religious, is that which leads up to the appearance of our Lord. From Abraham onwards it is introduced slowly but with prescient vision, infinite wisdom, and infinite knowledge, or else mankind would have been lost. And now begins that marvellous operation, the revelation of God. The seed of Abraham and the nation developed therefrom regarded with iron consistency the belief in one God as their holiest possession. They were obliged to cherish and foster it. They were disintegrated during the captivity in Egypt ; Moses welded together the separate fragments for the second time, and they always persisted in their endeavour to preserve their "monotheism." It is to me self-evident that the Old Testament contains a number of passages which are of the nature of purely human history and are not "God's revealed word." There are purely historical descriptions of events of every kind which are accomplished in the political, religious, moral, and spiritual life of the people of Israel. For example, the act of the giving of the Law on Mount Sinai can only symbolically be regarded as inspired by God, inasmuch as Moses was obliged to resort to the revival of laws which perhaps had long been known (possibly they originated in the code of Hammurabi) in order to draw and bind together the structure of his people, which in its composition was loose and hardly capable of offering any resistance to outside pressure. The historian may be able by aid of the sense of the words of the text to establish at this point a connection with the laws of Hammurabi, the friend of Abraham, and the link would perhaps be logically correct ; but this would never invalidate the fact that God prompted Moses and to this extent revealed Himself to the people of Israel. The conclusion which I draw from the whole matter is as follows :—
>
> (*a*) I believe in one only God.
>
> (*b*) We men need a form in order to teach His existence, especially for our children.
>
> (*c*) This form has hitherto been the Old Testament in its present version. This form will be positively and substantially modified under the influence of research, and inscriptions, and excavations. That does not matter, neither does it matter that much of the nimbus of the Chosen People will thereby disappear. The kernel and the contents remain always the same—God and His works. Religion has never been the result of science, but the outpouring of the heart and being of man arising from his relations with God.

Professor Harnack, in *Preussische Jahrbücher*, replies to the above. He treats the declaration of the Kaiser as a personal confession, speaks of the "myths and legends of the Old Testament," and with equal unceremoniousness observes that "if Jesus Christ loses nothing of his peculiar character and unique position when He is placed in the line of Moses, Isaiah and the Psalmists, he suffers no loss when we regard him in the line of Socrates, Plato and the others mentioned by the Emperor." He afterwards, however, speaks of mysteries into which we are not permitted to look. Professor Harnack enjoys the personal friendship of the Emperor.

AFTER an absence of seventeen years the Rev. Mark L. Harris arrived from South Africa by the R. M. Steamer Saxon, on Saturday last. While Minister at Kimberley he received a call from the Witwatersrand Old Hebrew Congregation at Johannesburg. During the late war the Rev. gentleman was in constant danger of being shot by the Boers, in whose hands he was a prisoner. He was several times under fire. He is now recruiting his health after the late troubled times. On Monday night last, Mr. Harris received an ovation at the Chaucer Lodge of Freemasons, held at the Trocadero Restaurant, where, in response to the toast of his health, he made a most interesting speech. Mr. Harris is temporarily staying at 219, Maida Vale.

MR. DAVID DAVIS, of 40, Ladbroke Grove, was elected on the Executive Committee of the North Kensington Conservative Association at the annual meeting, held on the 23rd February, of the members of the Pembridge Ward.

Shire Horses Show.—At the show which is being held this week at the Agricultural Hall, the first prize for two year old stallions was awarded to Lord Rothschild's "Girton Charmer." The prize winners in other classes were the Hon. N. C. Rothschild's "Ashton Lad," and Lord Rothschild's "Trupp Rival." The Society's Gold Challenge Cup of the value of fifty guineas has been awarded to Lord Rothschild's bay mare "Solace," which was bred by the King at Sandringham. His Majesty visited the Show on Wednesday, and was received by the President and several members of the Council, among whom was Lord Rothschild.

"Foreign Competition."—*Punch*, in a cartoon, represents a member of the dangerous classes who, on seeing a street robbery accomplished by a foreigner, exclaims in disgust : "Well, if these 'ere furrin aliens is a-goin' to take the bread out of a honest man's mouth—blimey if I don't turn copper !"

"Babel und Bibel."

The Rev. HAHAM DR. GASTER preached an extempore sermon at the Lauderdale Road Synagogue on Sabbath last, taking as his text : "And these are the laws which thou shalt set before them," (Exod. 21-1.) He said :

On entering this morning the house of God, I felt that we must formulate unequivocally our standpoint in view of recent events, and in view of utterances which are now being circulated throughout the wide world. Our Bible requires neither patronisation nor sanction from human emperors or kings, nor care we for disparagement or attempts to minimise its importance and sanctity, even emanating from august personages. These are the Laws which God has given, and no human power will alter them, or rob us of them. They retain their divine character and value. We are now confronted with the dictum that all that which we have cherished for so many thousands of years as God's gifts, are in fact borrowed from other nations, and that we owe to the legislation of the Babylonians all that of which we have hitherto been so proud. New discoveries are utilised for the purpose of shifting the centre of civilisation, and of altering the historical and religious traditions of the past. So long as such theories have been limited to the study of the scholar, I have refrained from bringing them here into the house of God, or discussing them from the pulpit. When uttered by one scholar in his private circle, such opinions and ideas have been subjected to the criticism of other scholars competent to judge, their views have been sifted and modified and often completely rejected. To have mentioned them here, would have been merely to unsettle and to disseminate half truths, or what had no more than an ephemeral appearance of truth. Now, however, when such views are taken under imperial protection, and circulated far and wide, when they are invested with royal authority for the unthinking masses, it is time to stand up and to protest against it, to say emphatically : Thus far and no further ! to subject the whole question to the dispassionate inquiry of the scholar and investigator, and to clarify our position. This is the best answer to the question which is often heard in this country :—Why should a Rabbi devote most of his time to the study of the past, to research and investigation, why devote so much of his energy to the study of ancient literature ? It is because of the fact that the most precious treasure of ancient times has been given into our keeping ; it is because we have to keep careful watch over the charter of human happiness ; it is because we have to protect our sacred heirloom against ever recurring detractions and attacks ; it is because we have to be armed with the same weapons as wielded by those who would fain surprise us and fight us ; it is because we are not to be taken unawares by the flood of new discoveries that may sweep many things before them. In this case the attack comes from old Babylon, from the mounds of the ancient cities under whose ruins the fragments of ancient learning and also of ancient folly lie buried, and are now slowly brought to light. What has now happened ? Nothing that would surprise the scholar who has devoted years of his life to master the contents of these cuneiform tablets, who has read the description of the life of the old world therein displayed. Here in this country at least, it has been known for very many years that in such tablets legends and tales were found which in their general outlines resembled to a certain degree the histories described in Genesis. The history of the Flood especially and other histories found some counterpart in the relics of ancient Babylon and Assyria. Only some resemblance, I wish you to note. And now on a stele in Babylon an inscription had been found ascribed to Hamurabi—probably the contemporary of Abraham, and known in the Bible as Amraphel—in which a series of laws are described similar to some extent to the very laws which we have been reading in the Parasha of this week. And this suffices to the popularising German professor to at once declare that all that is found in the Bible has been borrowed from ancient Babylon. I cannot enter here, and within the very limited time at my disposal, into a detailed description of the Babylonian and Assyrian laws and legends. It would take much time, and would require minute philological and historical disquisition. We must rest satisfied with the general facts and with the outlines of the results at which scholars have arrived in these investigations. Except those legends, there is merely a collection of laws for the regulation of the civil and commercial life of the nation. Not even a code. This proves nothing ; for have we ever imagined, and is it in any way warranted by the Bible to assume, that ancient empires and kingdoms such as Egypt and Babylon have been governed without the existence of laws, say, against murder or theft, or against any act which would make the life of the neighbour absolutely impossible ? The divine spark in every human being works everywhere for order and for the respect of law ; there has always been a social organisation resting upon codes drawn up by men. But it is not in the wording of the law that we recognise the distinctive feature of our code of laws, it is in the underlying spirit, it is in the result which was expected to flow from the working of the law upon human souls. With us the law has chiefly the purpose of elevating us, of ennobling us, of leading us up from the lowest stage of barbarism to the highest spiritual life which borders on the divine. To sanctify human life is the ultimate aim and goal, and it is clearly set forth in the code of laws which we are reading to-day, "Holy shall ye be," and as ultimate justification "for I the Lord am holy." Without going further : we challenge the propounders of the new wisdom to show us the same principles of humanity, of personal freedom, as enacted by the very opening verses of this portion. A Jew is not to be an eternal slave. In our laws alone we find the express decree "a mechashefa" was not to live ; whilst the very "mecahashef" and "mechashefa" were the representatives of the cult reigning in Babylon and Assyria. Coincidences in the civil rules and regulations are only natural : they are due to our common human faculties and the tendency of the human spirit to run on more or less identical lines. But the fundamental principle of God's holiness and the santification of life which underlies the legislation give it the distinct sublime and divine character. We challenge them to show us anything even remotely resembling the opening words of the Bible : "In the beginning God made heaven and earth." It is in order to sanctify Him, to glorify Him, that we have been created. He is the highest expression of perfection, and the everlasting pattern after which we have to strive and which we may reach by means of these very laws. But who, on the contrary, presides at the creation of the world in the ancient Pantheon of those nations ; and what is the character of the numerous gods that fight one another and vanquish one another, and they themselves are just as much created as are creating ? Be it Marduk or Bel or Tiamat of the Assyro-Babylonian Pantheon, or Isis and Osiris and Thot and ever so many more of the Egyptian. What kind of life are they represented as leading ? If you are not acquainted with the Asiatic gods turn to the better known Greek and Roman mythology and see that the gods are but the embodiments of the lowest instincts of lust and violence, of cunning and murder, acting contrary to the most elementary principles of morality. Nowhere in those old collections of laws is any trace to be found of the same elevating and ennobling spirit that breathes through our divine legislation, though from time to time, men striving after the best have attained among these nations a very high standard of individual perfection, neither prompted nor assisted by their religious principles or by their laws. We witness now merely one more link in the long chain of attacks to which we and our Bible have been exposed. From the foundation of Christianity to our very days we have had to be keeping constant watch over it, to fight for it, nay die for it, and maintain it with our lives in the face of enemies from within and from without. There has never been any great movement which has not been reflected more or less in the attitude which that generation has taken to the Bible. I cannot go over the whole ground of polemics ranging over os many centuries and so many lands. It suffices for us to review briefly what happened during the last century or so. When the Indian literature was, if I may say so, discovered to Europe, the scholars turned to the Vedas as the oldest exponents of human revelation, and when in the Hindu mythology some tales were found which sounded like a remote echo of Biblical narratives, they at once drew the conclusion that the Bible had borrowed from the hoar antiquity of Brahmanic lore, which was the ultimate fountain of human wisdom. And when through Anquetil du Perron, the Avesta was brought to light, then many of the biblical and post-biblical prescriptions and laws were said to have been borrowed directly from the teaching of Zarathustra. The belief in the immortality of the soul, for instance, is even now held by an eminent English scholar to have been derived from Persia. So also when Egypt began to give up its secrets, when its mummies were unrolled and the old papyri deciphered, then the world was made to believe that the key to the history of the Bible, and the source of our traditions and our laws had been found in the old script, in the mysterious hieroglyphics. But the first flush soon passed away and has given way to sober judgment and to calm and careful consideration, wiser counsels, prevailed, and the differences have been found to be much deeper than the analogies which seemed so close, and the similarities more apparent than real. We are approaching now to a more just appreciation of the facts and to a truer level of comparison. The same will happen with the new finds and discoveries in Babylon, and instead of correcting or upsetting the Bible, they strengthen and justify the Bible. Every new discovery has contributed to place its authority and reliability in its minutest details on a more impregnable rock than before. And when all these failed, in a different way the stronghold was to be captured. "Higher Criticism" was resorted to, to deprive us of our birthright, to deny us that pre-eminence which has been granted to us by God, to destroy the fundamental basis of our position in the world, and to disallow the claim we have on mankind, nay, more, to declare the superiority of the later offspring of our old Bible. The guiding motive throughout the ages has been the unquenchable animosity against Judaism and the desire of stripping us of the nimbus that surrounds us. The old Bible is being torn into shreds, and it has been left to some of us to pick up disjointed fragments to construct what they are pleased to call a new "liberal" Judaism, which is no Judaism at all. But the nimbus of the Chosen People will not be taken off by human hands, it will not disappear at the mere bidding of Kings and Emperors, so long as we shall not become unworthy of God's glory shining upon us. All this new criticism will pass away, but "the word of our God stands for ever." The only true source of inspiration is with us, and here is "the fountain of life." Babel will remain the mound of ruins of an old civilisation that rested on human ingenuity and on human frailty, but the Bible will continue to be the guide and strength, the support and the hope of mankind.—Amen.

Jews' Deaf and Dumb Home.

The following is the report of His Majesty's Inspector on this Institution:—

> It is a great pleasure to see a school conducted with such unflagging success. The children are trained to the most profitable advantage by the headmaster and matron, who receive the loyal support of an energetic staff. The work is first-rate all round. The children are responsive, eager to pick up new information, and are able to make good use of what they know. As in previous years the manual training merits special praise. Viewed equally from the educational and the industrial points of view, it affords valuable testimony to the good work of the Institution.

A more flattering report than the foregoing can hardly be given to any institution; it will certainly encourage the able staff headed by the energetic headmaster, Mr. S. Kutner, to persevere in their arduous work.

Shecheta Board.

A meeting of the Board for the Affairs of Shecheta was convened for yesterday (Thursday) at an hour when we had already gone to press. As mentioned in our last issue, the business was to be preceded by the presentation of an address to Sir Samuel Montagu, President, on the attainment of his seventieth birthday.

The accounts for the half-year ending December 5th last show that the income from all sources was £7,417 14s. 8d, which included £4,973 4s. from the slaughtering of cattle at Whitechapel, Deptford, Liverpool, Dundee, and Manchester; £1,550 11s. 1d. for poultry killed in London at Manor Park, East Ham, and Woolwich; and £504 10s. from butchers employing Shomerim. The expenditure was £7,467 5s. 5d, the largest items being salaries, wages, and allowances. The half-year ended with a suplus of £532 15s. 4d.

Appended to the accounts is the following statement of cattle slain during the past six months. The figures in parentheses relate to the corresponding period in 1901:—

	Oxen	Calves	Sheep
Slain	21,419 (23,661)	6,259 (5,341)	24,347 (25,461)
Kosher	18,414 (20,232)	5,739 (4,931)	18,202 (18,659)

There were also killed 374,276 heads of poultry, against 327,980 in the last six months of 1901.

Mr. W. T. Leviansky had a notice on the paper: That an additional officer be appointed, the salary and duties to be fixed by the Executive Committee.

The Executive Committee report that steps are being taken to find a suitable site in the Commercial Road district, where the majority of the Jewish population live, for an additional poultry-killing yard, but so far without any satisfactory result.

Mr. Joseph Benjamin presided at Barnsbury Hall on Monday at the annual meeting of local writers, organised by contributors to "Poet's Corner," a quarterly magazine of original poetry, published in Islington.

What Oxygen is to the Blood—Wholesome Food to the Body—Phosphorus to the Brain—Petroleum is to the Hair.

"Vaseline" Hair-Tonic.

A liquid preparation of Petroleum delicately perfumed for preserving and restoring the strength, vitality, and beauty of the hair. It will prevent dandruff and keep the scalp clean, sweet, and healthful.

"VASELINE" HAIR TONIC applied to the FINGER-NAILS will improve their beauty and strengthen their growth. The effect is remarkable and almost instantaneous and can only be explained by the similarity of the growth of the Nail to that of the Hair.

Pour a little on the hands night and morning and rub into the Nails. It can immediately be washed off, but its effect will be unimpaired.

How Ladies should Apply it.

Before washing the hair have the entire scalp thoroughly rubbed with the Tonic, which can then be washed off in warm water with the aid of any good soap ("Vaseline" Toilet Soap is recommended for the purpose). The scalp will be found to have absorbed sufficient of the Tonic to last for days. In very severe cases, where the hair falls out in handfuls, this treatment should be frequently repeated. The effect will be marked from the first application—the hair will gradually cease to fall out, and a luxuriant growth be established.

For Men's Use.

Apply as above, and in addition a drop or two should be rubbed in each morning. It is well to note that to ensure a satisfactory growth of hair the scalp must be kept healthy.

Memorandum.—"Vaseline" Toilet Soap (perfumed or unperfumed) can be procured through any Chemist, &c., or direct from the Chesebrough Co. (post free), at 3s. per dozen Tablets.

If not obtainable locally, a bottle will be sent Post Free on receipt of P.O. for
1/-, 2/6, or 3/6 (according to size), by the
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Jewish Aliens in Sheffield.

Official Testimony to their Good Conduct.

The *Sheffield Daily Telegraph* of last Tuesday contained a letter which the President of the Sheffield Hebrew Congregation of North Church Street (Mr. Maurice Wigram) has addressed to Sir Howard Vincent, M.P., *apropos* of the honorary member's question to the Home Secretary regarding the Hebrew Community of Sheffield, which is composed almost entirely of foreigners. Mr. Wigram says that he has made searching enquiries into the character of the aliens in Sheffield with the following results. According to a letter sent by the Chief Constable of the town to Mr. Wigram, only five Jews have been convicted of felony in Sheffield during the last three years. Further, there were no convictions of Jews for drunkeness. The Chief Constable also testifies "the general conduct of the Jews residing in this city is good." Mr. Wigram has also received a communication from the Clerk to the Guardians, from which it appears that during the past three years there have been only three cases of Jews receiving parochial relief; of these, two were married, one having five children and another one. The *Sheffield Daily Telegraph*, referring to these letters, remarks:—

Sir Howard Vincent has for long made the question of alien immigration one peculiarly his own. The subject has been slumbering for some time; but of late it has assumed considerable prominence on account of the large number of aliens who have been convicted in London of crimes of one sort or another. Our fellow townsman, Mr. Maurice Wigram, fearing that the inquiry Sir Howard Vincent proposes to make of the Home Secretary may be directed against the Jews, has been at some trouble to prove to Sir Howard Vincent in a very interesting letter which we publish this morning, that, so far as Sheffield is concerned, the Jews are one of the most law-abiding sections of the community. Only five Jews have been convicted of felony during the past three years in Sheffield; and there have been none at all convicted for drunkenness. It cannot be said, either, that they have been a burden, any more than a disgrace, to the community, for only three cases within the past three years have required the assistance of the Poor Law authorities. We do not imagine that Sir Howard Vincent's action is directed agains the Jews in particular, and certainly not against the Jews in the provincial towns. There is a difference between Jews and aliens, however, to the extent that, though a Jew may be an alien, an alien is not necessarily a Jew: and undoubtedly some of the aliens who find their way to London are of a most undesirable class.

Mr. Wigram has received the following reply from Sir Howard Vincent to his letter referred to above:—

1, Grosvenor Square,
February 24th, 1903.

Dear Sir,—I beg to acknowledge receipt of your letter of the 23rd instant, together with the interesting information you sent me, of which I was perfectly aware.

The Jews are an extremely intelligent, persevering, sober and industrious people, and the Alien Immigration question has nothing to do with Jews as Jews. It is one which happily does not affect Sheffield to any very great extent directly. But as, during the eighteen years I have been connected with the Central Division, I have always taken the keenest interest in this matter, and with the approval of my constituents done what I can to awake the attention of the Government and the country to the baneful effects of the unrestricted alien immigration into an already overcrowded city such as London, you will recognise that I am doing right in persevering in this course, especially as the matter is becoming more and more urgent, and more and more British people are being driven out of house and home and employment by this immigration.

Although what you say is quite true with regard to Sheffield, 4,943 persons of foreign nationality were charged at Metropolitan Police Courts in the twelve months ending October 31st, 1901. And you have, no doubt, observed the numerous strictures made by Judges and Magistrates upon the increasing number of aliens in the Criminal Courts of London in recent months. It appears that upwards of 25 per cent. of the whole of the criminals of London are aliens. This imposes an unfair burden on the tax-payer.

You are also doubtless aware that it is the practice of the French, the German, the Belgian, the Dutch, the Italian, the Spanish and the Russian Governments to expel to Great Britain all their worst characters whose continued presence in those countries appears to be dangerous to the community. It can be done without any formal judicial process—simply on the warrant of the Minister of the Interior.

This state of affairs has directed the adverse attention of a great majority of my constituents, who think (although they may not at the present moment be sorely tried thereby) they owe a duty to their countrymen in endeavouring to stop it. I repeat, however, that the question has nothing to do with religious creed, and no religious or political question is mixed up therein.

The Lord Mayor of Sheffield is to preside this week at a Conference on the Unemployed in London. And the reason of there being so many unemployed is largely due, in my opinion, not alone to our ridiculous fiscal system, but also to the fact that while tens of thousands of our countrymen have to emigrate to obtain a livelihood, we admit, without the slightest enquiry, upwards of 70,000 aliens—the rejected of Europe—in a single year.

Yours faithfully,
(Signed) C. E. Howard Vincent.

M. Wigram, Esq.

Mr. Herbert Samuel, M.P., will read a paper on "The Uganda of To-Day" next Tuesday at a meeting of the Colonial Section of the Society of Arts. The paper will be illustrated by a series of lantern slides from photographs taken by Mr. Samuel during his recent visit to Uganda. Sir Harry H. Johnston will preside.

"Notes and Queries" of the 21st inst. contains a long reply by Mr. M. L. R. Breslar to a query on "Jews and Eternal Punishment." By means of excerpts from *Alenu* and the Neïlah Service of the Day of Atonement he refutes the theory of the "everlasting damnation of Gentiles" brought against the Jews by another correspondent of the Journal.

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The Immigration Question in the United States.

[From our Correspondent.]

Baltimore, Jan. 27th.

Jewish immigration has come to the fore as a live issue. The Immigration Bill in Congress, with its educational test to read five lines of the Constitution of the United States in some language, failed to attract general attention, even in the press. It was said, and then denied, that the Jewish charities of New York City would welcome restriction, until they could cope with their present unmanageable burden; something over one thousand new applicants for aid at the United Hebrew Charities last year are said to have been immigrants of one year's stay in this country. But the matter did not come up in this way. The Yiddish press of New York City attacked the administration at the Ellis Island entry station for immigrants, and by citing testimony in several cases showed that able-bodied and well conditioned immigrants, for whom relatives and friends in comfortable circumstances vouched, were being deported in large numbers, because they were likely to become public charges. The Jewish lodges—mainly Yiddish orders—passed severely condemnatory resolutions, alleging bad practices and prejudice, and forwarded copies to every Congressman. The newly-appointed United Commissioner-General of Immigration, Mr. Frank P. Sargent, answered these charges in his address on Sunday night in Philadelphia on the "Future of our Country," held under the auspices of the Jewish Chautauqua Society. He does not favour the educational test; he is opposed to the money test. Said he, "the fact that he has no money should not bar this man (immigrant); if opportunity is given him, he will carve out his future satisfactorily. Hence it is that large numbers of men come this way and gain entrance. Is it surprising that in 5,000 cases (investigated) in one day, there might be some cases where injustice might result? But we assert that it is the purpose of the Bureau of Immigration to deal fairly, kindly and considerately with every one, regardless of nationality or religion." To uphold the Commissioner-General in his determination to treat Jews fairly, but in accordance with the law, leading Jews are showing him their sympathy and admiration. Thus, at this meeting, the Hon. Simon Wolf, of Washington D.C., acted as Chairman; the Hon. Leo N. Levi, of New York City, representing the Independent Order Bnei Brith; Mr. Cyrus Sulzberger, President of the Removal Bureau of the Baron de Hirsch Fund; Dr. Lee K. Frankel, Manager of the United Hebrew Charities of New York City; Mr. Nathan Bijur, Vice-President of the latter; Mr. Jacob Gimble, President of the Philadelphia Charities, and many Philadelphia notabilities, received and entertained the visitor. Mr. Sargent deprecated, publicly and privately, the drawing of the Immigration Bureau into politics; he asked his hearers to make it a duty to break down influences abroad that lead too many unworthy to seek admission to this land, who on being denied it at the large ports of entry try to come in by way of Canada or Mexico. He pledged himself to remedy any conditions inimical to Jews at the ports of entry. Speaking of proposed tests he said: "Tests of education and financial condition must not be too rigidly enforced. There are many immigrants who do not meet requirements of the educational test who would make better citizens and are in every way more desirable immigrants than some who do. In the same manner, the fact that an immigrant is not possessed of sufficient money ought not debar him, if he seems a fit person, to enter the country. In these matters the discretion of the immigrant officers is to be employed."

February 3rd.

It is now believed that there is little likelihood of the proposed Immigration Bill being passed at the present session of Congress, which ends on March 3rd next. The most objectionable feature, from the Jewish point of view, will surely be abandoned, that is the proposed educational test. Senator Lodge, of Massachusetts, who has been championing this test, has, according to a reliable authority, agreed to allow its withdrawal if the Bill can be passed. There is, moreover, serious opposition on the part of a number of influential Senators to the passage of any such Bill; and with the business in hand of greater import to the country over which the Senate is now much agitated, it is likely that the opposition of any element would kill the Bill if it were to be brought up for passage.

"The Review" quotes some remarkable statistics as to the longevity of American citizens of Russian and Polish parentage, who are almost always of the Jewish faith. Their mortality is far below that of the ordinary American population, though their physical development is generally considered inferior. Moreover, in Buda-pest, where in 1891 the Jews made up one-fifth of the population, the mortality of the Jews up to the age of nine was less than one-half that of the Christians, while at all ages the Jew's tenacity of life was remarkable. The laws of Moses were ahead of anything in the world at their promulgation, and they still seem to maintain their supremacy.—*Daily Chronicle*.

Oxford University.—Mr. Maurice Léon Ettinghausen, Queen's College, has gained the Boden Sanscrit Scholarship.

Whitechapel Art Gallery.—The Seventh Exhibition at the Whitechapel Art Gallery is to be opened by the Duke of Fife at 3·30 on March 19th. The Gallery has now been open for two years and the Exhibitions, which are open free for six weeks, have had an average attendance of 150,000 visitors each. The forthcoming Exhibition is to be one of Contemporary British Art. The works of the several schools will be hung in groups. A special feature of the Exhibition will be a representative collection of pictures by artists connected in the past or present with Professor Hubert von Herkomer's School at Bushey. Pictures are also promised by painters exhibiting at the Royal Academy, by Scottish and Cornish artists and by members of the New English Art Club. We are asked by the Committee to state they would be grateful for any offers of pictures which would enable them to show a representative collection of the art work that is being done in the British Isles at the present day.

Western Synagogue Religion Classes.—On Sunday last the pupils of these classes were entertained at the Peter Street Board Schools, Soho, by Master Clifford Ullmann, on the occasion of his becoming Barmitzvah. Seventy children were present. The proceedings commenced with a variety entertainment, by Mr. S. N. Spira, whose skill as a mimic was much appreciated. A substantial tea was provided, Messrs. J. Lyons & Co., Ltd., being the caterers. A magic lantern was worked by the Rev. Gerald Friedlander, assisted by the Rev. Lionel Geffen, and afterwards Master Ullmann gave a performance on a gramophone. Among those present were Mr. and Mrs. Joseph Ullmann, the parents of the lad, Mr. S. Ullmann, the Treasurer of the Synagogue, and Mr. Myer Harris, the Warden.

Semitic Museum at Harvard University.

On the 5th inst., Mr. Jacob H. Schiff, of New York, dedicated to its s the building of the Semitic Museum which he has presented to vard College, the oldest and one of the most distinguished Universities the United States. In handing over the Museum to the custody of the iversity, Mr. SCHIFF said :—We now place this building and its contents o the keeping of Harvard College. We commend it, not only to your n and to the fostering care of the Governing Body of this great iversity, but alike to the goodwill of all who believe that gaining rough knowledge of the civilisation of those who have been before us ns a better humanity and happier conditions for ourselves and even e so for those who come after us and who are to become judges and orders of our own activities, of our own achievements and of our own ilisation.

President ELIOT, in accepting the gift, said : I accept, on behalf of President and Fellows of Harvard College, this great and most interesting , and I accept it in precisely the spirit in which you offer it. I accept s a storehouse of a great historic past, and with anticipation that turies hence it may be a means of inspiration, of enlightenment, and an piring future. This is a case of the gradual development of a high purpose, ing, through a course of years, at last to a happy consummation. We pect this Museum to contribute year by year and century by century to education and training of American youth in this great conception, to tribute towards their realising all these sublime conceptions. We may sure that it will prove the means of inducting our youth into new discoveries greater than any we now know, in the development of our Biblical cords, and in our comprehension of great fundamental ideas which we owe the Semitic people.

Dr. Cyrus Adler, Librarian of the Smithsonian Institute at Washington d Curator of the Semitic Section of the National Museum, was one of the bsequent speakers.

The occasion was one of great moment to the Institution and to the dents of Semitic history, for it marked the establishment and dedication the first museum of its kind in the world devoted solely to the collection d study of things pertaining to Semitic history and peoples. The thering was a brilliant one, from a social as well as an educational ndpoint, and included many of the prominent Jewish citizens of Boston d New York, the latter including Professor Schechter (who was accomnied by Mrs. Schechter) and other representatives of the Jewish eological Seminary.

The Semitic Museum was founded in 1889 by Mr. Jacob H. Schiff, the nor of the present new building. Its object is to gather such materials as all illustrate the Semitic instruction given in the university, provide dents and other specialists with the means of original research, and give the general visitor as complete a view as possible of Semitic art and chæology. The collection contains manuscripts, coins, photographs, bylonian-Assyrian seals, cuneiform tablets of clay and stone, Phœnician ssware, numerous objects from Palestine, and a large number of casts of e finest of the Semitic monuments in the European museums. The oldest nuscript is a Syrian copy of the Gospels written in 1207. Among e Hebrew manuscripts are a roll of the Law and rolls of the Prophets. The mitic building, the gift of Mr. Schiff, cost $65,000 It contains four lecture oms, the Semitic library and exhibition rooms. It is three stories high and ll adapted to the uses to which it is to be put.

Musical and Dramatic Notes.

Mr. Percy Kahn, once known as the "boy soprano," was present on nday last at a dinner given by the Strand Guardians. In a clear, rich ice, he sang Pinsuti's "Last Watch," the artistic interpretation of which lighted his hearers. As an encore, Mr. Kahn rendered one of his own mpositions, "Love's Messengers."

Mr. H. Wilson Lumley is now acting in the popular play "Our Boys," d started on tour at the Crystal Palace on Monday with great success.

At a concert given at Steinway Hall, on Friday, Miss May Joseph red the duties of an accompanist with Mr. Henry Bird.

An excellent vocal quartette entitled "Ye Merrie Peasants," are singing their fifth week at the Empire Theatre. Miss Lillian Sanders is a rming soprano.

On Thursday week "Les Pierrots Anglais" gave a specially attractive tertainment at the Home for Working Boys, Pelham Street, Spital Square, e applause was most enthusiastic, and encores were demanded for every m.

On Monday evening Herr Wilhelm Backhaus gave a successful Orchestral ncert at St. James's Hall. Mr. Landon Ronald conducted the orchestra of enty. Miss Alice Hollander and Herr Paul Grummer were the soloists, d were well received.

Mr. Oswald Brand's version of Dickens' "Little Nell" was produced th success at the Grand Theatre, Islington, on Monday. Mr. Ivan Berlyn's personation of Quilp is a clever piece of acting.

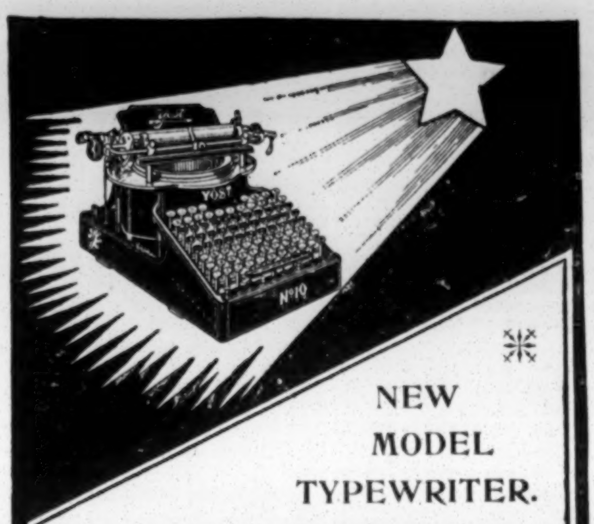
Mr. Charles Sloman who has been selected by Mr. Arthur Collins for e part of "Tommy," in the "Best of Friends," (Drury Lane Company), s appeared with great success in that character. Mr. Frank Lindo ys the role of the Boer Commandant, de Lahne, with great power.

Mrs. M. A. Pool's four act play, "At Last," recently produced at the lfour Institute, is replete with comedy and tragedy.

Mr. Ernest Montefiore, at present the manager of the Comedy Theatre Manchester, intends to apply at the end of March for the lesseeship. r. Montefiore has always rendered his assistance where possible to mmunal movements, and his urbane manner has won him hosts of iends in Manchester.

Hammersmith Jewish Women's Guild.—The proceeds of the ll recently held at the Kensington Town Hall have been distributed ong the following institutions: Jewish Board of Guardians, Jewish èche, West London Hospital, Hammersmith Nursing Institution, Hammerith Synagogue Religion Classes, Sick Room Helps Society, and Emily arion Harris Home.

Jews' College Literary Society.—The next meeting of this Society ll be held on Monday next, at 8 p.m., at Queen Square House, Guilford reet, W.C., when the Rev. L. Mendelsohn, B.A., will read a paper on Rashi and his Bible Commentary." The chair will be occupied by the esident, Mr. Israel Abrahams. The attendance of the public is cordially vited.



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Chief Rabbi Dr. M. Hirsch, of Hamburg.

[FROM A CORRESPONDENT.]

The *Jewish Chronicle* announced last week the fact that Dr. M. Hirsch, the Chief Rabbi of the orthodox Jewish Community of Hamburg, celebrated, on the 17th inst. the seventieth anniversary of his birthday. Dr. Hirsch may be regarded as one of the most distinguished Rabbis of Germany. He enjoys the highest esteem and appreciation not only among all classes of the Hamburg community, but in all parts of the world where his name is known. Much of this is owing to his great knowledge, but not less also to his kindly disposition, to his tolerance and love of peace. No better man could be found as a leader of Judaism in Germany.

Born on the 17th of February, 1833, at Beö in Hungary, where his father filled the office of Rabbi, he proceeded at the age of twenty to Prague, where he attended the philosophical lectures at the University. After a stay of nearly three years, he was summoned to Karczag, and thence subsequently to Beö to fill the post of District Rabbi. In 1861 the community of Altofen chose him for their Rabbi, an office which he held until the year 1880. In 1867 the Hungarian Government sent him as Royal Commissioner to Kaschau and Raab. He was intrusted with the difficult but honourable mission of enquiring into the communal strife which had arisen in Upper Hungary and to report his views to the Hungarian Government with the object of an amicable settlement of the difficulties being arrived at. In the Congress of 1869-70, Dr. Hirsch was the leader of the Middle party. He also drafted the plan for organising the Buda-Pesth Seminary. From 1880 until 1889 he was Chief Rabbi of Prague, and both as Rabbi and as Preacher he enjoyed there a great reputation. In 1889 he was called to Hamburg to fill the vacancy in the post of Chief Rabbi created by the death of Dr. A. Stern, son-in-law of the late Chief Rabbi of Great Britain, Dr. Adler. In his new position Dr. Hirsch soon won the respect of all classes of the community. The various Jewish communal institutions of Hamburg committed to his care prospered under his excellent guidance and developed into most flourishing concerns. Great and assiduous activity were particuliarly displayed by Dr. Hirsch with regard to the educational system of the Jews of Hamburg. Under his *ægis* was founded the superior Israelite school for girls, which began at first in a very small way, but has since become an educational establishment of nine classes. Dr. Hirsch also has done much as spiritual head of the administration of the Talmud Torah School. The new Communal Synagogue at the Bornplatz, the construction of which is shortly to be commenced, is another movement due to the Chief Rabbi's initiative.

It is now more than thirteen years that Dr. Hirsch has discharged the duties of his office in Hamburg, and during that time he has contributed not only by his sermons from the pulpit, but also by his many lectures on religious and philosophical works, very largely to the instruction and enlightenment of the members of the community.

With his wonted modesty, Dr. Hirsch had asked that the community should abstain from arranging any festivities on the occasion of his 70th birthday, but for once in the way he was disobeyed. In fact all classes vied with each other to prepare hearty ovations for their spiritual chief. At the ordinary morning service the old Synagogue in the Elbstrasse was festively decorated, and resplendent with lights. The Chief Cantor, Süsskind, officiated at the service. The Members of the Board of Administration presented their congratulations to Dr. Hirsch, as did also those who had been present at the service.

On his return to his official residence, the Chief Rabbi was greeted by the singing of the choirs of the United Synagogues, under the conductorship of Chief Cantor Dreiblatt. After he had received the congratulations of the members of his family, a deputation was introduced from the members of the Jewish Community, consisting of Dr. S. P. Nathan (himself an octogenarian, who was Acting Chief Rabbi during the interregnum between the death of Dr. Stern and the installation of his successor), A. Lewandowsky, H. Gumpertz, J. Kronheimer and Aby S. Warburg, all of them members of the Board of Deputies. Dr. Nathan, in well-chosen words, thanked Dr. Hirsch for his many services, and presented, on behalf of a great number of the community, a valuable present enclosed in a portfolio. This was accompanied by an artistically illuminated address with the signatures of upwards of 200 gentlemen. The congratulatory address having been read, the Chief Rabbi replied, disclaiming the praises bestowed on his services, and saying that he had striven to imitate his great predecessors, to maintain the institutions in their exemplary condition, and above all to hold high the banner of peace. Next to God he owed the success of his labours to the kindliness and the confidence shown him by the community. Deputations from the various institutions next presented their congratulations. They were headed by all the members of the Board of Administration of the United Synagogue, on whose behalf Herr Heinrich Gumpertz, the President, addressed the Chief Rabbi and handed him a costly silver Seder dish (bearing a suitable inscription) with all the utensils belonging to it, likewise in silver. The Communal Board presented a magnificent majolica vase filled with beautiful flowers, consisting of palms and orchids. The Board of the Synagogue outside the Dammthor presented a splendid Megillah in a massive case of silver and gold; the butchers, a silver jardinière; the Burial Society (of which Dr. Hirsch is Honorary Member), an armchair in Renaissance style of embossed leather, with a Hebrew inscription, and the Hamburg coat of arms. On behalf of the Senate of the city, congratulations were tendered by Senator Kähler, who personally called. Many were the presents and floral offerings which were sent or presented to the worthy Chief Rabbi, and among the gifts were some from neighbouring communities and from the Curators of the Berlin Rabbinical Seminary.

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Jottings from South Africa.

[FROM CORRESPONDENTS.]

JOHANNESBURG.

Many meetings have lately been held in various parts of the town for the purpose of forming congregations and erecting synagogues. In each case matters are progressing well, liberal donations are promised, and no doubt in a few months these schools will be in course of construction, and by the time the High Holidays come round will be ready to receive a number of worshippers, and so relieve the pressure which the officials of the two old synagogues are put to at that time of the year to find seats for those who never fail to attend Shool on Rosh Hoshanah and Yom Kippur.

That Jews on the Rand are either becoming more religious or more numerous is evident from the fact that at a well attended meeting of the Witwatersand Old Hebrew Congregation, it was proved that its synagogue is too small for its present requirements, and a movement is on foot to build a new synagogue on a new site and on new principles. A further general meeting is to be held at an early date, to ratify a scheme proposed by the Executive. As the press were not admitted to the meeting, I am unable to give you fuller particulars of this important matter. That the time for forming a United Synagogue on the Rand is fast approaching is very certain, and may such an event come to pass, as only good can come from such a scheme.

Death has lately removed from our midst a very talented and prominent musician in the person of Miss Inez Oppenheim. As a pianist and vocalist, this young lady was very gifted. She was often heard on the concert platform, and she often assisted at entertainments of a charitable nature. The service at the grave was conducted by the Rev. S. Manne, and a very large number of people attended the funeral, amongst whom were included the leading lights of the musical profession. Another well known resident lately passed away in the person of Mrs. H. Newman. Universally liked and respected, she was one of the first Jewish ladies to arrive on the Rand, and was known and loved by a very large circle of friends. The funeral was conducted by the Rev. S. Manne, and was one of the largest known in Johannesburg. Mr. Manne, as well as many friends and relatives, were visibly affected at the graveside.

Many marriages have lately taken place in our community. A pretty choral wedding took place in the Old Shool, President Street, when Miss Stoltzenberg (a member of the Shool Choir) was united to Mr. Harry Reygor.

Several Jewish gentlemen have had the honour of J.P. conferred upon them. Amongst them are the Rev. Dr. J. H. Hertz and Mr. H. Freeman Cohen.

A picnic to the members of the choir of the Witwatersrand Hebrew Congregation and their friends took place a fortnight ago. Mr. and Mrs. E. M. Davis Marks were assiduous in attending to the wants of the party.

Miss Gordon, B.A., of Cape Colony, has been appointed on the teaching staff of the Johannesburg Hebrew Schools, and Miss Jaffee, a young lady teacher from Oudtshoorn, Cape Colony, to a like position in the Fordsburg Public Schools.

, M.P.V.

GERMISTON.

The members of the Hebrew Congregation of Germiston and district have for some time past endeavoured to erect a synagogue and schoolroom. The movement was only originated a few months ago, but it has made such satisfactory progress that the Committee appointed to consider the matter are now able to contemplate the purchase of a site near the Germiston Club, on which it is proposed to build a synagogue. A general meeting of the congregation was held on Sunday, January 18th. There was a large attendance under the presidency of Mr. M. S. Rubenstein. Amongst those present were Mr. M. D. Hersh, Vice-President; Mr. Frank, Treasurer; Messrs. S. Goldreich, M. Nurensky, I. Ley, Trustees; and the Committee as follows:—Messrs. L. Davis, K. Stein, J. Teron, S. Here, S. Cohen, A. Hersch, and J. Lancaster, Honorary Secretary. Mr. Goldreich said that the Consolidated Goldfields of South Africa had offered to the Jewish community of Germiston and Georgetown two stands at one-third below the actual cost, and he advised the acceptance of the offer as it was an exceptionally good one. After some discussion it was decided to purchase one stand at a cost of £650. A vote of thanks was passed to the Goldfields Co. for their kindness. The cost of the proposed buildings will be about £1,200, and it is expected that the money, which is to be raised by voluntary subscriptions, will shortly be forthcoming.

OUDTSHOORN.

The following Jewish children were successful at the examinations held here recently:—Ada Moss Morris, 3rd year teacher's examination, 1st class; Annie Jaffee, 1st year's teacher's examination, 2nd class; Harry Moss Morris, matriculation, 3rd class; Joseph Jaffee, elementary, 2nd class; Minnie Abrahams, botany, 2nd class.

DURBAN.

Miss Millie Goldberg, together with Miss Nicol (daughter of the Mayor of Durban), collected £200 towards the £572 raised as the cost of Queen Victoria's Memorial portrait (by Professor Herkomer), presented by the women of Durban to the Municipal Art Gallery.

With reference to the late Mrs. Newman, of Johannesburg, whose death is recorded above, a correspondent in England writes to us:—Mrs. Newman was the daughter of the late M. Levene, who was known in London as "Rabbi Mottel." Twenty-three years ago, when she and her husband first settled in Cape Town, it was mainly at her instance that an Assistant Shochet was engaged in England for the congregation, which was then much smaller than it is now, and she had a *Mikvah* built at her own expense. During her residence in Johannesburg she endeared herself to all who knew her by her gentleness and widespread kindness to the poor and needy of all castes and creeds. Her loss will be deeply felt. Not only was she liberal in giving her own, but also in often soliciting aid from others for every deserving case of distress which came under her notice.

North London Jewish Literary and Social Union.—On Thursday, February 19th, a paper entitled "Babies," was read before the members of the Union by Mr. Bertram Jacobs, LL.B. Mr. B. M. Benjamin was in the Chair.

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COLONIAL AND FOREIGN NEWS.

AUSTRALIA.

The *Australian Medical Gazette* reports that Dr. Levy Herschell Harris, M.B., Ch.M., Syd., has been successful in his treatment of rodent ulcer of the face by the X rays.

Mr. Woolf Lazarus celebrated his golden wedding at Adelaide on the 5th January. He was married in the Great Synagogue, London, by the late Chief Rabbi, to Catherine, youngest daughter of Mr. Isaac Alexander. Mr. Lazarus arrived in Melbourne in 1853, shortly after his marriage; he afterwards removed to Sydney and thence to Yass. He was the first man on the Lambing Flat gold diggings, and was there with his family during the riots against the Chinese. For the last twenty-four years he has resided in Adelaide, where for several years he was on the Executive of the Jewish Congregation.

AUSTRIA-HUNGARY.

Professor Albert Sturm, Proprietor and Editor of the *Budapesti Tudósitó* (Buda-Pesth Correspondence), has been honoured by the Emperor with the Cross of Officer of the Francis Joseph Order, in recognition of his public philanthropy. He has received letters of congratulation from the Prime Minister and the Minister of Education. Several other Ministers and Members of Parliament, irrespective of party, tendered their congratulations in person.

Herr Moriz Guttmann, who celebrated his eighty-seventh birthday on Monday week, had on that day been in the employ of the same firm in Buda-Pesth as clerk for seventy years. He still discharges his duties with remarkable activity.

Frau Simon Adler has died at Raab at the age of one hundred and seven, having been born at Devecser in 1796. Until very recently she retained her physical and mental faculties, but three weeks ago she fell and fractured her foot. The shock and injuries caused her death.

FRANCE.

The Sunday lectures on religious subjects, which were started two years ago in Paris at the instance of a group of Jewish ladies, were resumed last week with an address by the Grand Rabbin of France. The interest which at the outset was shown in these lectures has greatly abated, for in the first year they commenced in November, in the second year in December, and this year not till the middle of February. The series will be brought to a close on the 5th of April.

M. Salvador, Judge at the Tribunal of the Seine, has been appointed President of a Division of that Court.

M. Sylvain Lévy, Professor of Sancrit at the Collège de Paris, has been elected President of the Société des Etudes Juives for 1903.

GERMANY.

Dr. Karl Posner has been appointed Extraordinary Professor at the Medical Faculty of the Berlin University.

The Senate of Hamburg has unanimously granted a very eligible site, on the Bornplatz and facing the Dammthor, to the Jewish community for erection thereon of a large synagogue and a communal hall and offices. In view of the objects for which the land has been purchased a low price was put on the property.

At Labischin (Posen) it has been the practice to hold the elections for the Diet in the synagogue. The Jewish congregation will no longer allow the synagogue to be used for this purpose.

SIBERIA.

There are at present in Siberia twenty-five Zionist Societies which have accepted the Basle programme. The first conference of these Societies was held at the end of January, and in its name a telegram expressive of its good wishes was sent by the President to Dr. Herzl.

TURKEY.

The National Assembly of Representatives of the Jewish Community in Constantinople met at the beginning of this month to elect the members of the Central Consistory for the year 1903. Addresses having been delivered by the Acting Chief Rabbi of Turkey and Vice-Admiral Isaac Pasha, President of the retiring Consistory, a vote was taken which resulted in the election of Dr. Castro Bey, Colonel Moïse Bey Dalmedico, Rear-Admiral Menteche Pasha, Jacques Bey de Léon, Jacques Effendi Menaché, Moïse Effendi Avigdor, and MM. Nessim Barnathan, Benjamin Namer and Raphael Camhi.

Rabbi Haïm Menahem Frandji, President of the Beth Din of Constantinople, has died at the age of seventy-two. He was a great Talmudist and the author of a casuistical study in two volumes and of several manuscripts.

UNITED STATES.

A Central News telegram, dated New York, February 24th, says:—Immense interest has been aroused by the announcement from Chicago that Dr. Jacques Loeb, a distinguished physician, has discovered that calcium salts found in well water and in many kinds of food are a cure for muscular and nervous diseases, such as St. Vitus's dance and locomotor ataxis.

THROAT DEAFNESS.

The close relation between throat ailments and chronic Deafness is shown by the fact that out of every 1,000 Deaf patients applying to the Drouet Institute, an average of 234 have some form of nose and throat complaint. The Editor of "The Journal for the Deaf" pursues this subject still further in a special article, and also dwells upon the Cure of Deafness by the Drouet Method of External application. One of the cures of throught Deafness described in the case of Mr. E. Terry, of 4, Veldt-villas, Ashcroft-road, Cirencester. In this case the Deafness was associated with catarrh of the throat. In response to an enquiry by the Editor, Mr. Terry wrote as follows: "I followed the Drouet Treatment, as you recommended, and can now hear well with both ears, which I could not do before. Those who are interested in this subject can obtain a free copy of the "Journal for the Deaf" by addressing the Secretary, Drouet Institute, 10, Marble Arch, London, W. The "Journal" also contains a Special Report Form, by means of which anyone can obtain free advice as to the treatment of Deafness and Ear, Nose and Throat Diseases. The Editor, however, advises patients, whenever possible, to attend the institute for a personal examination.—[Advt.]

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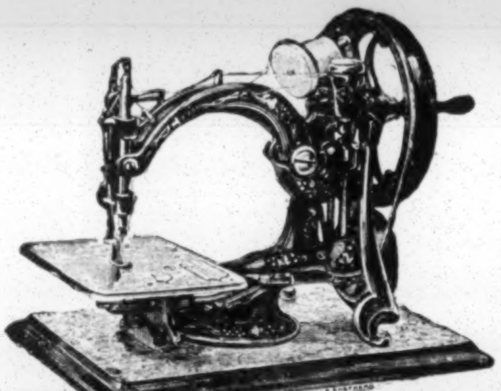

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Manchester News.

New Synagogue and Beth Hamedrash.

A unique function took place at the Beth Hamedrash on Sunday last, when the members of Mishna Society (established more than thirty years ago) in connection with the synagogue, celebrated the twenty-second Siyum of the Mishna. After the lesson had been expounded and a discourse delivered by the Rabbi of the Society, the Rev. S. Shlossberg, the members and some guests sat down to a banquet, with Mr. N. Shaffer, President, in the Chair. Rabbi Yudelovitch, the Rabbi of the Synagogue, delivered a discourse. The Chairman proposed the toast of the Society, to which Messrs. G. Shaffer, I. Goodman, H. Kaufman (Blackpool), Casper Cohen and J. Levy responded. Mr. M. Rotenberg proposed the health of the Gabbay, Mr. E. Brown, coupled also with the names of Mr. J. Freedman and Mr. H. Deutch, co-workers. Mr. S. Claff proposed "The Clergy," to which Mr. Berkowitz responded. Mr. M. Cohen proposed "The Executive of the Synagogue," and Mr. H. Gordon, Warden, responded. Mr. and Mrs. J. Levy presented the Society with two sets of the Mishna. A collection on behalf of the Talmud Torah resulted in a substantial sum. A vote of thanks to the Chairman, proposed by Mr. M. Brody, seconded by Mr. J. E. Goodman, and supported by Mr. E. Brown, terminated a pleasant evening. The menu was prepared by Mr. A. Baum, and Messrs. A. Carlish, H. Shaffer and A. Claff acted as Stewards.

Shechita Board.

The Secretary of the Board writes to us:—The President of the Shechita Board desires to thank your correspondent of last week for his courteous remark in appreciating the good work that the Board does for the benefit of the public, and states that apparently your correspondent could not have read the whole of the sentence contained in the paragraph relating to the same, or there would have been very little room for his criticism. The sentence referred to goes on to say that the Board is prepared to grant licenses for butchers' shops in districts where the supply of kosher meat is insufficiently provided. It can easily be deduced that during the year no pressing demand could have been made so as to actuate the Board to increase its number of butcher shops. It must be admitted that in Manchester the Jewish population has moderately increased, but, nevertheless, no complaint from any district has as yet come under the notice of the Board regarding the inadequate supply of meat for the consumption that is required. If there had, your correspondent could rely that the Board would have promptly satisfied the want. As regards the remark that the Jewish butchers keep up the price of meat, it must be said that, considering the market price of meat is still high, the butchers' charges at present are comparatively not immoderate. The Jewish public may rest assured that the Board is watching the interests of the community, and will by no means give a hand to the butchers to enable them to take any unreasonable advantage.

Zionist Meeting in Manchester.

A well-attended Zionist meeting was held on Sunday evening last at the Derby Hall, Cheetham. The Rev. Dr. J. L. Landau presided, and the principal speakers were Abdullah Quilliam Effendi, of Liverpool, and Mr. Lennox Loewe, of London.

In introducing the speakers, Dr. Landau, in a few earnest words, said that they must strengthen their enthusiasm for the Zionist cause by honest endeavour and hard work. Strength of purpose and confidence in their ideals alone would ensure their success—(Applause).

Mr. Joseph Massel moved the first resolution, which expressed unabated confidence both in the Zionist programme as laid down at the Basle Congresses, and in Dr. Herzl and the other Zionist leaders. Mr. Massel dwelt on the fact that the cause must be strengthened by the adhesion of the whole Jewish body politic.

Abdullah Quilliam, who was attired in his full official robes, seconded the resolution. He showed how many parallels there were between the Moslem and Jewish faiths and peoples. In Turkey at the present time the Jews were well-treated. No tales of ill-treatment of Jews appeared in the Press, because they were a contented and law-abiding people. He was perfectly satisfied that the Jews would, if allowed, make good agriculturists in Palestine if they had the chance, for they had great adaptive facilities as was seen by their survival through their many hardships. No one made better citizens than they did if they were only afforded the opportunity. Reverting to the present aspect of the movement, he said that they must not blame the Sultan if they did not get on as quickly as they would desire. There were many under-currents of State diplomacy and international jealousies which were easily generated by mere trifles. Therefore, they must not be disheartened if there were difficulties raised in the execution of such an important project as the one in which they were engaged. By united action and faith in God they would ultimately achieve their object—(Applause).

On the motion of Mr. I. Raffalovitch, seconded by Mr. N. Robinson, a vote of thanks was accorded to Mr. Quilliam for his presence and address.

Mr. Loewe said that Zionists should so conduct themselves as Jews as to give no offence to their Christian co-citizens by their conduct in every-day life. Mr. Loewe made an appeal for support to the Jewish Colonial Bank. He reminded them that every facility was afforded them by means of the Share Clubs for payments in instalments if desired. The success of the Colonial Bank meant the success of the Zionist cause. Mr. Loewe concluded by moving a resolution pledging those present to support the work of the Bank.

The resolution was seconded by Mr. L. Kletz.

On the motion of Mr. B. Steel a vote of thanks was also passed to Mr. Loewe for his attendance.

A vote of thanks was passed to the Chair on the motion of Mr. M. di S. Vivante.

Naturalisation Society.

The eighth annual meeting was held on Sunday at the Great Synagogue Chambers. Mr. J. Salomon presided. The report showed that during the year 36 new members had joined; 38 members had gained certificates of naturalisation, making a total of 260 who have become British citizens through the assistance of the Society. £212 9s. was contributed in subscriptions, and £233 17s. paid out in naturalisation fees; the balance in hand was £79. Sixteen certificates were presented by Dr. H. Salomon (the son of the President), who promises his assistance not only to that Society, but to other communal organisations in the city. The following Honorary officers were re-elected and thanked for their services during the past year: Chairman, Mr. J. Salomon; Treasurers, Messrs. H. L. Rothband and N. Laski; Hon. Secretary, the Rev. H. Levin; Committee, Messrs. H. Bertlestein, M. Cohen, Levi Davis, L. Goldstone, N. H. Harris, I. Marks, J. Massel, M. Phillips and A. Sunderland.

Charity Concert.

On Tuesday evening last a grand miscellaneous concert was held at the Free Trade Hall, in aid of the Manchester Jewish Board of Guardians and the Children's Holiday Home. Thanks to the Concert Committee, a large number of tickets were disposed of. The hall was completely filled, and the net proceeds of the concert will realise at least £400. A splendid programme was presented, no fewer than forty-one artists from the local theatres kindly giving their services. This fact may be taken as evidence of the high esteem in which our coreligionists are held in Manchester. A very large proportion of the audience were also Christians. All the artists were well received, and had time allowed encores would have been numerous. For kind assistance given, the Committee gratefully offer thanks to Messrs. Fred W. Wyndham (Theatre Royal), Robert Courtneidge and Oscar Barrett (Prince's Theatre), J. Pitt Hardacre (Comedy Theatre), R. Flanagan (Queen's Theatre), Peter Watson (Palace Theatre) and R. Norman-Concorde. The Committee also offer their sincere acknowledgments to the ladies and gentlemen who so willingly gave their services. To Mr. Ernest Montefiore they are especially grateful for his invaluable assistance in the organisation of the entertainment. Mr. Montefiore was also responsible for the arduous work of stage management, and the capable manner in which he fulfilled this task speaks highly for his administrative abilities. Mr. Rex D. Cohen acted as Chairman of the Committee, and Mr. Frank Q. Henriques as Hon. Treasurer. To Mr. Jacques H. Phillips, as Hon. Secretary, special praise is due for his successful exertions in aid of the entertainment. In acknowledging a vote of thanks proposed by Mr. Cohen, Mr. Montefiore said that he was only too pleased to assist any worthy cause, and if the entertainment had pleased them, and the financial results were up to expectation, he would feel amply rewarded for any little work he had done.—(Cheers.)

Miscellaneous

A correspondent writes with reference to the collections for the newly-founded Hightown Talmud Torah that they are only made on officially-issued cards, and that official receipts are given for all moneys received. No clashing is intended with any other institution, as the Talmud Torah has been founded to supply a purely local need.

The inaugural soirée of the Social debating Society (Jewish Lads' Brigade), was held last Sunday at the headquarters in the Jews' school. An enjoyable evening was spent. The Misses Valentine and Minnie Blumberg delighted the company with singing and pianoforte playing. Very pleasing also were the music and songs by Messrs. Joe Mamlock, Sol Lustgarten, and Alfred Levy. Mr. Raffael Besso, President, spoke on the work of the society, and wished it success. Mr. Alex Jacobs proposed, and Mr. David Cohen seconded a vote of thanks to the stewardesses, Misses R. Besso, Lucy Cohen, and Kate Woolfe. The success of the evening was greatly due to the good management of the M.C's. Mr. Raffael Besso and Mr. David Cohen, assisted by the stewards, Messrs. Willie Kandel and Albert Isaacs.

Cowper Street (Old Boys') Club.—The second annual Ladies' Dinner of the Cowper Street (Old Boys') Club was held on Saturday evening at the Holborn Restaurant. Mr. David Haes, Chairman of the Club, presided, and was supported by a good muster of Old Boys and ladies their friends. The Chairman, in proposing the toast of "The Ladies," mentioned that the Club was one of the oldest Old Boys' Clubs in London, and that from the beginning it had invited the presence of ladies. In fact it was one of the first Clubs to throw open its gatherings to ladies. He thought that there was some connection between the two facts, and that if they could boast of a lengthened existence it was owing to the support which the ladies had always given to the Club. Messrs. R. P. Angel, J. H. Bishop, J. Guppy and E. J. Van Noorden acted as Vice-Chairmen. The following ladies and gentlemen contributed to an excellent programme of music: Misses Edith Serpell and Blanche Gaston Murray; Messrs. C. S. J. Gardner, John Guppy, and Phillip Rittenberg. Mr. Maurice Garland gave an exposition of sleight of hand and Mr. Ralph Norris was an efficient accompanist.

East London Synagogue.—On Sabbath last the Rev. J. F. Stern, preaching from a text taken from the Sedrah of the day (Exodus xxiv., 13), 'And Moses rose up and Joshua his Minister," devoted his sermon to a review of the relations existing between Moses and his personal attendant, Joshua. Having explained the nature of the office of "Meshoris," and illustrated its many-sided activities by references to the part Joshua played in the life of Moses, with whose name that of Joshua is closely connected in several passages of the Pentateuch, Mr. Stern continued: This unexpected reference to Joshua, the attendant, the משרת of Moses, is significant, and my allusion to it this morning, when we mourn the loss of one who has been the faithful attendant, the willing and zealous servant of this congregation collectively, and of every member individually, for well nigh the entire quarter of a century that this synagogue has been established, cannot fail to fall upon sympathetic ears. Both minister and congregants keenly feel that our synagogue has sustained an almost irreparable loss by the death of him who for so long a time successfully performed the many varied duties of the office he held and in truth adorned and dignified. The relationship that subsisted between him and myself and all those connected with the management of this synagogue was identical with that which united Joshua and Moses throughout the career of the Law-Giver. The late Abraham Winkel was the attendant, the faithful servant both personal and official, whose ready helpfulness in many directions we shall sorely miss as time goes on and brings home to us the void that has been created in our very inadequate staff of synagogue officials. The tact, discrimination, energy and resource united with whole-hearted fidelity which characterised Joshua, were just the qualities that they appreciated in their late Beadle, who, as the synagogue's handyman, had won the regard of the entire congregation. No one knew better than the preacher how their friend could bear and forbear, how he could persuade and influence, how he could conciliate, how by his very playfulness, as it were, he could draw a donation from an unwilling congregant whom the official appeal from the pulpit might fail to touch. He had a high sense of duty and needed no definition of what duty meant and prescribed. He was ever ready to do anything and everything of which he was capable for the welfare of the synagogue, to which he was attached in a very real sense and for which he laboured with all his heart, while strength was given him, to be at his post and engaged in its manifold activities. A large number of the seatholders made special offerings in memory of their deceased official.

City Jewish Social and Literary Society.—A meeting was held on Sunday last, when Dr. A. Eichholz, M.A., lectured on "The Jewish Child at School." The President, the Rev. S. Levy, M.A., occupied the Chair. The following took part in the discussion:—Miss L. Rosengard, Miss R. Woolf and Messrs. B. I. Cohen and H. H. De Haan and the Chairman. On the proposition of Mr. H. M. Matthews a vote of thanks was accorded to Dr. Eichholz. After the lecture a sketch, entitled "Petticoat Perfidy," was admirably performed by the Misses Orler, L. Rosengard and M. Sacker.

Bnoth Zion Association.—Mrs. L. Amelia Levy has been unanimously elected President.

The Judeans.—A concert, under the auspices of the above Society, was held on Sunday at the Inns of Court Hotel, Holborn. Mr. H. Morris presided. The artists were Messrs. M. Goldberg, S. Harris, Selinger, M. Fersht, H. Morris and A. Haas. Mr. S. Newman accompanied.

A Clever Scholar.

Knew the Food to Study on.

When a young lady going away to school carries food away with her in place of a box of sweets, there must be some reason.

A woman says: "Having a large family, I had much care and worry, and was never very strong and healthy, but managed to keep fairly well until the last few years. Each summer lately found me worn out and weak at its close, so that I had to spend a week or two in bed. My stomach aways fails me when I am over-tired, the food refusing to assimilate, until finally my stomach becomes so weak that the mere standing on my feet causes me to retch so violently that I have often vomited blood.

"I had seen Grape-Nuts porridge advertised, and fancied it was like other cereals, many of which I had tried and discarded. When my usual attack came on last August I was in despair, for nothing would stay on my stomach except a little hot milk.

"I decided to try Grape-Nuts, and sent for a packet. I ate a little, and lay back after eating without experiencing any of the sickly feelings that usually followed any movement in bed, and fell into a refreshing sleep. I continued using the food, and day by day gained rapidly in strength, until now I am entirely well and strong, and my stomach does not bother me any more.

"Grape-Nuts is what I have often wished for—something that I can eat for breakfast and feel that I am satisfied. After eating a dish of Grape-Nuts with a little cream, I can work all the morning and forget I have a stomach.

"The children like it so well that it is hard to keep them in bounds as to the quantity that should be eaten. My eldest girl actually carried off a package when she returned to school at——with as much elation as if it had been a box of the choicest bon-bons." Name can be given by Grape-Nuts Co., Temple-chambers, E.C.—[Advt.]

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THE PROVINCES.

BRIGHTON.

Mr. Louis Jones who died last week at his native town Brighton, has been connected with local Buffaloism for some twenty years. During that time he had been through all the different offices and occupied the position of Grand President on several occasions. He was the founder of the Old People's Dinner of Brighton and Hove held at the Dome at the commencement of each New Year, and was, for several years, Chairman of the Committee, being subsequently elected as Honorary Treasurer. During his Presidency of the Buffaloes, he opened nine new Lodges, and at the time of his death was financial member of some twenty-five to thirty Lodges throughout the county. The high esteem in which he was held was apparent at the funeral on Friday, which was numerously attended. A wreath was sent from every Buffalo Lodge in the town, and several prominent members dropped ivy, the emblem of the R.A.O.B., into the grave. The funeral service was conducted by the Rev. A. C. Jacobs, assisted by the Revs. A. Levinson and J. Lubetski.

BRISTOL.

An enjoyable evening was spent at the Bristol Jewish Social Club on Sunday last, "A Sharp Practice," organised by Mr. M. Schwartz (Vice-President), being the attraction. About twenty-four subjects were treated. Votes of thanks were passed to Mr. M. Schwartz (the Chairman), and Mr. S. Hyman (the Hon. Secretary), who gave his assistance.

BRYNMAWR.

At the weekly meeting of the Brynmawr Jewish Literary and Social Society, Miss M. Fine read a paper entitled "Is Vanity more predominant among Women than Men?" A vote of thanks, proposed by Mr Shane and seconded by Mr. Harris, was accorded to Miss Fine.

CARDIFF.

On Sunday last, the 22nd ult., Dr. J. S. Fuchs, editor of *Hamagid*, lectured on Zionism at a mass meeting held at the Queen's Street Arcade Hall, under the auspices of the Dorshei Zion Association. Mr. B. Shatz presided. Dr. Fuchs essayed to prove, biblically, historically and politically, that Zionism is the only solution of the Jewish problem. He also strongly urged upon the ladies the necessity of their earnest support. A resolution expressing confidence in Dr. Herzl, moved by the Rev. J. B. Menkin, and seconded by Mr. B. Jacobs, was carried unanimously. The meeting terminated with a vote of thanks to Dr. Fuchs, proposed by the Rev. H. Hamburg, and seconded by the Rev. B. Cohen.

DUBLIN.

The concert which was given by Miss Sara De Groot in the Ancient Concert Rooms on Saturday evening last, was a complete success not only on account of the large fashionable and influential attendance, but also for its artistic excellence. Miss De Groot gave with considerable effect the following compositions: "The Laboratory," by Browning; Scene V., "Romeo and Juliet"; "The Creation of Woman," by Crawley; and as encores some humorous sketches, which met with rapturous applause, and must place Miss Sara De Groot in the foremost rank of the elocutionists of the present day. The services of Miss De Groot are in great request in Dublin, and doubtless when the young artist visits London her talents will be highly appreciated. The occasion was likewise rendered remarkable by the appearance for the first time in Dublin of Stanelli, a boy aged only seven years, as solo violinist. His command of the instrument and his execution of such works as the "Sonata, No. 4, D Major" (Handel), "Thême, Op. 89" (Dancla), and "Moto Perpetuo" (Bohn), entirely from memory and with extraordinary power, excited the greatest enthusiasm. Another marvellous musical prodigy has thus appeared on the scene, who is bound to have a brilliant career. Several other eminent artists took part in the entertainment. Signor Palmieri conducted.

EDINBURGH.

A meeting of the Ladies' Zionist Society was held in the Zionist Hall on Sunday, Mrs. Solomon in the Chair. After Mrs. J. Simmonds, of London, had spoken on the mission of the Jews and the social benefits of Zionism, the annual reports were presented. The Society has provided suitable attire for poor Jewish children and has taught them religion and history, besides giving them occasional treats. Mr. S. S. Stungo, the delegate to the last Conference, reported on its proceedings. The Secretary then read the balance sheet, which showed an income of £16 and an expenditure of £6. The remaining £10 was to be used for the Society's inscription in the Golden Book of the National Fund. The following were elected:—Hon. President, Mrs. J. Simmonds; President, Mrs. S. Solomon; Vice-President, Mrs. S. S. Stungo; Treasurer, Mrs. B. Brown; Secretary, Mrs. L. I. Braverman; Committee, Mesdames Frankel, Ronder, A. Lipetz, M. Levy, S. Braverman, Eppel, Copenhagen, Lipshitz, H. and L. Lipetz and Mrs. Joel; Auditor, Miss Turiansky. In the evening, under the auspices of the Junior Zionist Society, Mr. I. Eppel delivered the opening lecture on "Modern Judaism compared with that in Ancient Egypt." Mr. J. P. Fisher occupied the Chair.

GRIMSBY.

On Monday, at the Oberon Hotel, the ex-Mayor, Councillor M. Abrahams, was entertained by the community and was the recipient of a handsome portrait of himself in his Coronation robes, and an illuminated address. The full length portrait was executed in crayon by A. Jones and Co., Newcastle-on-Tyne, and was a large picture, being framed with a pine frame with platina green mouldings and gold flat. The wording of the address was as follows: "To Mr. Councillor Abrahams, Deputy Mayor,—We, the undersigned fellow Hebrew coreligionists, desire to express our hearty congratulations upon your fulfilment of the high position of Mayor and Chief Magistrate of this ancient Borough for the past year. We greatly appreciate your valuable services during your Mayoralty, and are convinced that you will still gain further laurels during this next year of office as Deputy Mayor. It has been a source of great pleasure to us to know that one of our brethren was chosen by our fellow Councillors to fill the highest position in the Borough, which pleasure will remain with us for ever, also that you have been held in the highest appreciation by your fellow townsmen, not only as Mayor, but in the way you have conducted your difficult and arduous duties. As a token of our regard and esteem and to commemorate the unique year of your Mayoralty, we herewith beg your acceptance of the accompanying picture of yourself as you appeared by command of His Majesty King Edward VII., on the occasion of the Coronation of Their Majesties at Westminster Abbey. We pray for your, your wife's, and your family's future welfare and happiness, and hope you will be spared for many years to be an ornament to our ancient community and to our fellow-townsmen.

BENJAMIN COHEN, Chairman.
R. LYONS RABINOVITCH, Hon. Treasurer and Secretary.

Committee:—Messrs. S. Bennett. H. Ruben, I. Wood, E. Kaminski, H. Levy, P. Bennett, A. Cohen, F. Bittener, M. Moscow, A. Guttenberg, M. Woolfe, H. Harris, A. Rabinovitch, H. Jonas, B. Slevanski, L. Harris, S. Goldman, J. Berman, Senr., and J. Isaacs.

Grimsby, February 23rd, 1903."

Mr. B. Cohen presided and made the presentation. The Rev. B. H. Rosengard also spoke, and said never in the history of the town had there been such a unique gathering as that present, Gentiles and Jews joining together in one acclaim to honour one to whom honour was due. Mr. Abrahams, in his reply, referred to the excellent spirit of religious tolerance and broadmindedness prevailing in the town.

HANLEY.

Miss Edith Levy, daughter of the Rev. S. J. and Mrs. Levy, was amongst the guests invited to the Mayor and Mayoress's children's fancy dress party at the Town Hall on Tuesday last.

LEEDS.

The Jewish Young Men's Association held their annual ball last week at the Albert Hall. Judged both from a financial and social point of view, the event proved highly successful, and it is anticipated that a fair balance will be handed over to the Treasurer. Messrs. A. Goldman and I. Leatherman acted as M.C.'s.

The twenty-fifth annual report of the local Jewish Board of Guardians states that great distress was prevalent during the past year and that the funds of the Board were strained to the utmost. In 1902, 149 resident cases, comprising 586 individuals, were relieved, as against 172 cases and 621 individuals in the previous year; 118 casual cases, comprising 146 individuals, received relief, the corresponding figures for 1901 being 271 and 295. The total expenditure during the year was £691, of which £34 was for administration, the total income being £656. The annual Charity Ball resulted in over £75 accruing to the Board, and a useful amount was contributed by the Misses B. Baim and E. Fineberg, Masters S. Morris, A. Nimans and A. Marks, who were awarded silver medals for their voluntary services in collecting funds for the institution.

LIVERPOOL.

Mr. Jacob Lipson was among those who paid their tribute of praise to Messrs. Tavriger and Curlender at the presentations reported last week.

The collection at the Hospital Sunday Service held at the Fountains Road Synagogue, Kirkdale, amounted to £5.

MIDDLESBROUGH.

On Sunday last, at the Club Rooms, Mr. Van der Heyden read a paper on "The Calendar." Mr. Reuben Cohen presided, and a discussion ensued, in which the Rev. M. E. Davis, Messrs. R. Salmon, J. Wilks, M. S. Bernstein and R. Cohen took part.

PLYMOUTH.

At a social evening held on Sunday last by the Jewish Literary and Social Society, gramaphone selections by Mr. A. Brand were much appreciated. A most interesting paper was read by Mr. Joseph Goldston (Master of the Jacob Nathan School) on the Second Temple. Songs were rendered by Messrs. D. Lempert and J. Roseman. The debate on the Alien Immigration Question, adjourned from the 15th inst., was resumed by Mr. M. Wineberg. The following also took part: The Rev. J. Posner, Messrs. T. Brand, I. Goldston, H. Feather, A. E. Roseman, M. Feigenbaum, Moritz Cohen, J. Orgel, B. Roseman, M. Feather, C. Orgel and Selinger.

PONTYPRIDD.

A public meeting, under the auspices of the local Zionist Society, was held at the Synagogue Chambers, at which the Rev. Mr. Tarshish, of London, spoke on Zionism. Several new members were enrolled, and the following were elected as officers:—President, Mr. D. Cohen; Treasurer, Mr. Wipman; Hon. Secretary, Mr. I. Grose; Committee, Messrs. H. Cohen, A. Latner, H. Latner, A. King, the Revs. Mr. Raslovski and Mr. Canter.

PORTSMOUTH.

An interesting paper entitled "Jewish Customs and Dogmas" was read by the Rev. I. Phillips on Sunday last, in connection with the Zionist Literary and Social Society. Mr. S. A. Levy presided. Some amusing anecdotes were told in the course of the debate, in which Mr. S. Wineberg, the Revs. S. P. Van Raalte and R. Wohlfisch, and Mr. Horwich took part. Votes of thanks were accorded to the lecturer, Chairman and the Treasurer, Mr. S. H. Lorie.

SHEFFIELD.

The annual general meeting of the Sheffield Jewish Ladies' Benevolent Society was held on Sunday last. Mr. M. Wigram, the President of the Sheffield Hebrew Congregation, was invited to take the Chair. The first report issued states that the total amount received in subscriptions for the year 1902 amounts to nearly £60, and the balance is £23. The balance sheet was passed and votes of thanks given to the retiring President, Mrs. B. Alexander; Treasurer, Mrs. R. Meltzer; Joint Hon. Secretaries, Mrs. Louis Fineman and Miss Leah Brown; Auditor, Mrs. Baum; and the following ladies who acted as Collectors: The Misses J. Benjamin, C. Harbour, S. Isaacs, A. Meltzer, L. Middlewick, J. Rootstein, B. Shindler S. Saigel and J. Spiers. The following officers were elected for the ensuing year: President (re-elected), Mrs. B. Alexander; Treasurer, Mrs. L. Isaacs; Hon. Secretary (re-elected), Mrs. Louis Finestone; Collectors (re-elected as named above); Auditors, Mrs. Baum and Mrs. Isaac Guttenberg; Committee, Mesdames Agar, H. L. Brown, Baum, Bernard Brown, Bernstein, Baaton, Maurice Finestone, M. Hart, David Isaacs, Jacobs, Kaminsky, Middlewick, Saigel and Wigram; Visiting Committee, Mesdames H. L. Brown, Baum, Bloom, David Isaacs, R. Meltzer and Hartman. The Hon. Officers have been the means of alleviating much local distress, and in addition to having carried on active charitable work distributed boots and suits to all the deserving children attending the Hebrew Classes before the last New Year Holidays.

The Sheffield Jewish Ladies' Dorcas Society is making rapid progress, having during its short existence already sent in nearly seventy garments for the local poor. At a recent meeting of the Jewish Ladies' Benevolent Society, they were heartily thanked for their valuable work and assistance.

The second dance in connection with the Jewish Working Men's Club took place at the Cutler's Hall on Thursday week. The arrangements were satisfactorily carried out by Mrs. M. Hart and Mrs. and Miss Kaminsky.

SOUTH SHIELDS.

The first half-yearly meeting of the New Hebrew Congregation was held on the 18th inst., when the balance sheet was submitted and passed. The income was £54, and was all but balanced by the expenditure. The number of members is 22.

SWANSEA.

A meeting was held on Friday at the King's Hall, under the auspices of the Swansea Zionist Society, Mr. A. Levy, President, in the Chair. Dr. Fuchs, of London, delivered a lecture on the Zionist movement from a Biblical and a Talmudical standpoint. The lecturer spoke for two hours and a half. Mr. Wolf moved the vote of thanks to Dr. Fuchs, which was supported by Mr. Lorie. On Sunday, a second address was delivered at the Schoolrooms, Synagogue Chambers, by Dr. Fuchs, on "The Hope of Israel, a comparison between Nationality and Citizenship." The Rev. S. Fyne, who presided, moved the vote of thanks, which was supported by Mr. Hyam Goldberg, who expressed the hope that Dr. Fuchs's words would have their full effect.

TREDEGAR.

The weekly meeting of the Jewish Literary and Social Society was held at Muriel House, Mr. S. Louis Harris presiding. A spirited debate took place on the subject "Can riches be acquired honestly?" The affirmative was argued by Mr. M. Fine, and Mr. S. Wallen contended for the negative. The following took part: Mrs. Lionel Harris, Miss B. Rosenbaum, Messrs. I. L. Wolfson, Lionel Harris, G. Rosenbaum, W. Samuel, W. Wolfson and the Chairman. The negative was carried by a majority of three votes.

FOOTBALL.—A well-contested match was played on Sunday last at Walthamstow, between Brady Street 1st XI. and South London 1st XI. The game stood at 1 nil at half-time in favour of the latter team, but four goals were scored for Brady Street within ten minutes from time, thus ending in a victory for Brady Street by 4 to 1.

Unable to Stand for Months because of Sprained Ankles.

CURED BY ST. JACOBS OIL.

AMONG the thousands of voluntary endorsements of the great value of St. Jacobs Oil for sprains, stiffness, and soreness, is that of Mrs. G. Thomas, 4, Alexandra Road, Gelli, Ysbrod, near Pontypridd, South Wales, who says:—

"It is with great pleasure that I add my willing testimony to the invaluable excellence of your celebrated St. Jacobs Oil, as experienced in my own case. I sprained both my ankles in walking down some steps so severely that I was unable to stand for several months. The pain I suffered was most severe, and nothing that I used helped me until I applied St. Jacobs Oil, when they immediately became better daily, and in a short time I was able to go about, and soon after I was quite cured. I am now determined to advise all persons suffering from pains to use this wonderful remedy, which did so much for me."

Mrs. Thomas does not enlighten us as to what treatment she pursued during the months she was unable to stand, and during which time she was suffering so much, but we venture to suggest that had she called in any well-known medical man he would at once have prescribed St. Jacobs Oil, for it has conquered pain upwards of fifty years, and doctors know there is nothing so good. The proprietors of St. Jacobs Oil have been awarded twelve gold medals by different international exhibitions as the premier pain-killing remedy of the world. The committees who made the awards were in each instance composed largely of the most eminent medical men obtainable. Mrs. Thomas evidently did not know the high opinion in which St. Jacobs Oil is held by almost every progressive medical man.

Prizes and Certificates.

Marjorie Goldstein, of 37, Brondesbury Villas, Kilburn, pupil of St. Leonard's College, Quex Road Kilburn, has passed the Junior Cambridge Examination.

Hannah Cohen, aged sixteen, daughter of Mr. and Mrs. E. H. Cohen, of 33, Windsor Road, Forest Gate, has passed the recent Cambridge Local Examination in the Senior Division.

Moss Goodman, of 63, Brondesbury Villas, has passed the Cambridge Junior Local (Honours) Examination at Aske's Haberdashers' School, Hampstead.

University College School.—Louis London, of 36, Lady Margaret Road, obtained a pass in the recent Junior Cambridge Local Examination. He received special tuition from Mr. I. L. Paton, M.A., and Dr. Ralph.

London College of Music.—At the last examination, the following pupils of Mr. S. Liebeskind, passed in honours in pianoforte, and were awarded certificates :—Polly Goldberg, Annie Saskin, Sarah Goldblatt, Kate Steinberg, Myer Cohen, Alice Toshinsky. Sarah Druce (aged 10) obtained 97 marks out of a possible 100.—At the recent distribution of diplomas, medals, certificates, &c., by Lady Banbury, Miss Elizabeth Glückstein (daughter of Mrs. Lewis Levy) played two solos on the mandoline, she being one of the four performers at the concert held previously to the distribution.

Owen's School, Islington.—P. Mamlock has obtained First Class Honours in the Senior Cambridge Local Examination held last December. In the Junior Examination, H. Freeman has obtained First Class Honours, Division I., with special distinction in religious knowledge and mathematics; D. Festenstein, Second Class Honours, with special distinction in religious knowledge. The following pupils have passed :—A. O. Daltroff, F. Kahane, S. N. Nabarro and A. White.

Latymer Upper School, Hammersmith.—Bernard M. Woolf (son of Mr. M. Woolf, of the Hammersmith Synagogue), aged fourteen, has passed the Cambridge Local Examination. He has only had two terms in the school, and is the only Jewish lad who has passed from the school.

Gloucester House School.—Among the successful candidates at the recent Cambridge University Examination are the following pupils of the school :—Violet A. Afriat, Dorothy E. Levy, Elsie A. Rozenbaum (Preliminary Division) and Dollie L. Lee (aged 16) in the Senior Division.

Mansfield House School, Clifton Gardens.—Nelly Craston gained a Senior Candidates' Certificate at the recent Cambridge Local Examination.

Dover.—The following pupils of Minerva College passed the recent Local Cambridge Examinations, Junior Candidates :—May Levy, 38, York Road, Edgbaston, Birmignham ; Rosie Robinson, Potchefstroom, South Africa; Ethel Davis, "The Olives," Trafalgar Road, Mosely, Birmingham. Preliminary Candidate :—Rosie Mitchell, 175, Sutherland Avenue, Maida Vale.—Hilda Doris, daughter of Mr. John Davis, of 63, Biggin Street, and pupil of Miss Chapman, of St. Hilda's School, has passed the Preliminary Cambridge Examination.

Margate.—At the recent Cambridge Local Examination, Eugénie Lorie, daughter of Mr. S. Lorie, and pupil of Miss Hicks, "Drydenbank," Margate, satisfied the examiners in the preliminary examination for students under 14 years of age.

To the March issue of the *Magazine of Art*, Mr. Solomon J. Solomon, A.R.A., contributes an illustrated article on the work of Ephraim Lilien, a young Galician artist, who has achieved considerable success by his designs for book-plates, and the excellent illustrations of Baron Munchausen's poems, "Juda."

Union of Jewish Literary Societies.—The following additional Societies have become constituents of the Union : The Brady Street Club for Working Lads, the Cardiff Jewish Literary and Social Society, the Leeds Jewish Young Men's Association, the South London Jewish Literary and Social Society, the Tredegar Jewish Literary and Social Society, and the West Central Jewish Working Lads' Club. The Rev. Dr. M. Berlin has joined the Committee which is arranging the meeting of the Union to be held in Manchester.

South Hackney Jewish Social and Literary Society.—On Sunday last, the Rev. Francis L. Cohen lectured on "Hebrew Melody." Mr. A. B. Salmen presided. A large audience followed the lecture with the closest interest and attention. The lecturer critically examined both ancient and modern cantillation, and his remarks were aptly illustrated by passages most beautifully rendered by Mrs. Cohen.

Jewish Working Men's Club.—On Tuesday last the usual weekly debate was opened by Mr. L. G. Bowman, M.A., B.Sc., who moved "That the modern melodrama has an elevating influence on the masses." The opposition was led by Mr. F. Elkan. Messrs. Jones, Lesser, Simmons, Abrahams, Isaacs, Enoch, Bramson and Cohen. Mr. M. H. Isaacs presided. The resolution was carried by a large majority.

Victoria Working Boys' Club.—Miss K. Birnbaum treated the members to an enjoyable entertainment on Saturday evening last. Miss Birnbaum was assisted by Mrs. Gee, Mrs. Longbottom, Mrs. S. Birnbaum, Mr. A. Green, Mr. S. Birnbaum, Mr. Nigel Playfair, Mr. Gee and Mr. H. Birnbaum. Mr. Playfair's songs and recitations, and the excellent rendering of the duologue "A Pair of Lunatics," by Mrs. Longbottom and Mr. S. Birnbaum, deserve special mention. The audience included the Free School Company of the Jewish Lads' Brigade, with Drum and Fife Band, under Captain J. Landsberg. A vote of thanks was passed to Miss Birnbaum and her friends.

Home and Hospital for Jewish Incurables.—On Sunday last the patients were regaled with a poultry dinner kindly given by Mrs. Joseph Grunebaum in celebration of her birthday. In the evening as the artists for a promised entertainment did not put in an appearance, their veteran friend, Mr. Alexander Levy, entertained the inmates with songs and recitations, in which he was assisted by Mr. Goldstein for nearly an hour. The patients greatly appreciated this act of kindness. On Saturday evening a Cinderella Dance was given at the Hamilton Hall, Great Eastern Hotel, in aid of the funds of the institution. The patrons included the Lord Mayor, the Mayor of Stepney, Hon. Claude G. Hay, M.P., Major W. S. Evans Gordon, M.P., Mr. Stuart M. Samuel, M.P., and Mr. H. L. W. Lawson, L.C.C. The arrangements were admirably carried out by the M.C's., Mr. H. Cohen, Mr. I. Goldstein, and Mr. G. Levy, and by the stewards, under the direction of the Honorary Secretary, Mr. M. Avner. The Treasurer, Mr. B. Lewis, estimates that a substantial sum will result from the dance. The stewards' and other badges were specially made and lent by the Chairman of the Committee, Mr. A. Goldstein, of Grand Parade, Putney.

Home for Aged Jews.—A capital concert was given to the inmates of the Stepney Home on Sunday last by Mr. Joe Barnett. The Chair was occupied by Mr. Harris Marks, Mr. S. Barnett and Mr. J. Barnett. The following artists gave their services : The Misses Alice Lloyd, Cissie Wass, Morris, Peccanine, Lilly Burnand, Pauline Strauss, Jenny Berg, Rosa Barnett, Lilly Barnett, Bessie Joel and little Bessie Spier, Mrs. Donald Munro, Messrs. Donald Munro, Tom McNaughton, Fred. McNaughton, George Barnett and Isy Cohen. Mr. Louis Nathan was stage manager, and Madam Bradford and Miss Ray Barnett were accompanists. Mr. Louis Nathan, in a song of fifteen verses, composed by himself for the occasion, was well received, and was also much applauded in a duet with Miss Lilly Burnand. The inmates were regaled with an ample supply of spirits, beer, sandwiches, pastry, fruit and tobacco, and, in addition, they were given a shilling each by Mr. and Mrs. Joe Barnett and daughters. Mr. H. Marks made an appeal to the visitors for support, which resulted in donations to the amount of £14 14s. being contributed. Mr. Barnett thanked the artists for the splendid entertainment, and Mr. Louis Nathan replied. Mr. Molen proposed a vote of thanks to Mr. Barnett for the treat. A similar vote of thanks was passed to the Chairman.—The first of a series of concerts under the direction of Miss Zella Prager was given to the inmates of the Hackney Home last Sunday evening. Mr. Gabriel S. Costa presided, and the entertainment proved quite a success. A cordial vote of thanks was accorded Miss Prager, on the motion of the Chairman. Refreshments were provided for the old folks by Mr. and Mrs. Prager and Miss Zella Prager. The following were the artists: Mesdames Dora Smith, Netha Levy, Lucy, Lily, Reva, Celia and Zella Prager ; Messrs. S. Zelirski, H. Cohen, L. Silverstone, Sam. Phillips, Laurie Phillips and S. K. Prager. Miss Lucy Prager and Mr. Laurie Phillips were accompanists. Mr. F. Arnold presented each of the male inmates with a gift of tobacco.

Makes the Skin as Soft as Velvet.
Beetham's "Larola" } entirely removes all
Beetham's "Larola" } roughness, redness, tan, irritation, chaps, &c.
Beetham's "Larola" } Removes them all and Keeps the Skin Soft, Smooth and White at all seasons. Try a bottle. The result will delight you. Bottles 6d. and 1s. Of all chemists and the sole makers, M. Beetham and Son, Cheltenham.—Advt.

Chevras and Friendly Societies.

Spanish and Portuguese Abel Society.—The seventy-third annual meeting was held on Sunday evening at the Vestry Chambers, Heneage Lane, under the presidency of Mr. A. Benabo. The balance-sheet having been read, the Chairman spoke of the very satisfactory state of the funds, which stand at £145. He added that the Society was unique, inasmuch as it was open to any number of a family (Sephardim), everyone having the same opportunity (for their small subscription of one penny a week) of participating in its benefits whenever any calamity occurred, the benefits being 20s. in Abel (week of mourning), £3 for a widow on the death of her husband, and 40s. in the case of a man losing his wife. There is also a charitable element long instituted, that is, the granting of a small sum to the Portuguese poor in Abel should it be shown that they are too poor to become members. The Treasurer, Mr. Moss B. Levy, having offered a few remarks, the balance-sheet was unanimously adopted. The following were elected to the respective offices : Mr. Abraham Benabo, President; Mr. Benjamin Harris, Vice-President; Mr. Moss B. Levy, Treasurer; Messrs. M. Busnach and S. Aletrino, Auditors; Messrs. M. Pazarro, S. Messias, A. Corra, H. Messias, M. K. and E. Benabo and D. Muando, Committee. The Secretary, Mr. R. Hait, 16, St. Peter's Road, E., was re-elected for the seventeenth time. On the motion of the Treasurer, it was resolved that the old name of the Society, "Charity Escapes an Evil Death," be altered to the "Spanish and Portuguese Abel Society."

Order of Ancient Maccabeans.—At the New Dalston Synagogue Schoolrooms, on Saturday evening last, the first of a series of lectures, etc., was given under the auspices of the Mount Zion Beacon No. 7, which combines successfully the practical work of sick benefit societies with the more ideal Zionist Movement. To inaugurate the session, the Rev. Dr. M. Gaster delivered an instructive lecture on "Spanish Jargon Literature." Prior to the opening of the proceedings the children of the New Dalston Synagogue Hebrew Classes under the direction of the Headmaster, Mr. E. Ish Kishor, admirably sang four songs in Hebrew. After a few words of introduction by the Chairman, Mr. A. Englander, Dr. Gaster stated that Jargon was entitled to be regarded as a language as much as Scotch or Irish. The Anglicisation of the younger generation was proceeding too fast, at the expense of their knowledge of their own history, language, and folklore, and this should be arrested not by dismissing Jargon literature as beneath notice, but in giving instruction to the people in the language best understood by them whether Jargon or any other dialect. The lecturer also deprecated the want of support given to Jewish writers by the Jews themselves, and concluded by expressing the hope that an English Jargon literature might arise to equal if not eclipse the works of the writers of Spanish Jargon literature. The Rev. L. Mendelsohn proposed a hearty vote of thanks to Dr. Gaster, which was seconded by Mr. Val Finkelstein, and carried. The Rev. D. Wasserzug proposed, and Mr. Ish Kishor seconded a vote of thanks to the chairman.

WOMAN'S CHARM AND DR. WILLIAMS' PINK PILLS.

"Let us examine," wrote a clever doctor, "what the world and the lover call Charm in Woman. This womanly perfection and subtle appeal are the counterpart of virility in man. Given this, the plainest of features become alive with the charm that wins hearts. Without it beauty is but a dead mask, impotent to attract. What is it that makes some women wholly delightful, others insipid, dull, plain? The defect in the latter arises wholly from the lack of one other thing—abundant, rich blood. Without it a woman cannot be fully a woman : she lacks the magnetism of her sex." Blood like this, poured into every vein by every dose of Dr. Williams' Pink Pills for Pale People, mantling in the cheek, and pervading every organ of the body, imparts the opulent charm, the more than magnetic attraction which, far better than cold, lifeless beauty, wins lasting affection ; for mere loveliness of feature warms no heart without the characteristic charm of femininity. Health comes with it : health is indeed

The Whole Secret,

but it is the health which new blood gives which we must strive to attain. Women who would charm must not impoverish or waste their blood by taking aperient or opening medicines. Dr. Williams' Pink Pills give strength, they do not purge it away,

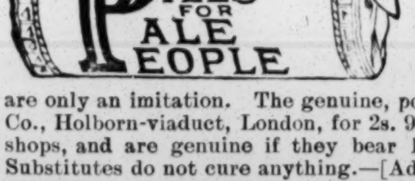
The following story of a charming lady, soon to be married, proved this :—"I had never been altogether well since I was twelve," said Miss Agnes Chamberlain, 32, Occupation Road, Uxbridge. "Aching pains in my back and limbs made me very miserable. I was giddy and short of breath—all signs of anæmia, or bloodlessness. But worse followed:

My Life was Threatened.

At Brompton Consumption Hospital I was told there was no hope for me. But the gentleman to whom I was engaged gave me Dr. Williams' Pink Pills for Pale People. Before one box had gone I had begun to eat better and enjoy my food : I was getting new blood. The pains in the back and giddiness left me ; in not many weeks I was strong and active again."

Men Suffer Also

from Anæmia. Loss of strength, spinal weakness, dull pain in the loins, headache, fatigue, and a gradual draining away of the strength are all stopped by Dr. Williams' Pink Pills. They cure Paralysis (of which numb limbs and a weak back are warnings), Rheumatism, Sciatica, St. Vitus' Dance, Skin Diseases, Indigestion, Consumption. But only the true Dr. Williams' Pink Pills cure. Don't take other pink pills! they are only an imitation. The genuine, post free from Dr. Williams' Medicine Co., Holborn-viaduct, London, for 2s. 9d. They can be got at all medicine shops, and are genuine if they bear Dr. Williams' name—not otherwise. Substitutes do not cure anything.—[Advt].



Holloway's Ointment and Pills.—Indisputable remedies. In the use of these medicaments there need be no hesitation or doubt of their cooling, healing and purifying properties. The Ointment stands unrivalled in relieving, healing and thoroughly curing the most inveterate sores and ulcers, and in cases of bad legs and bad breasts they act as a charm. The Pills are the most effectual remedy for the cure of liver complaints, which derange all the proper functions of the organs affected, inducing restlessness, melancholy, weariness, inability to sleep, pain in the side, &c. These wonderful Pills, if taken according to the printed directions accompanying each box, strike at the root of the malady and stimulate the stomach and liver into a healthy action.—Advt.

Throat Affection and Hoarseness.—All suffering from Irritation of the Throat and hoarseness will be agreeably surprised at the almost immediate relief afforded by the use of "Brown's Bronchial Troches." These famous lozenges are now sold by most respectable chemists in this country at 1s. 1½d. per box. People troubled with a "hacking cough," a "slight cold" or bronchial affections, cannot try them too soon, as similar troubles, if allowed to progress, result in serious Pulmonary and Asthmatic affections. See that the words "Brown's Bronchial Troches" are on the Government Stamp around each box. Of all Chemists.—[Advt.]

"Keep the Blood Pure and the Health of the System will Follow."—Clarke's World-famed Blood Mixture is warranted to cleanse the blood from all impurities from whatever causes arising. For Scrofula, Scurvy, Eczema, Bad Legs, Skin and Blood Diseases, Ulcers, Glandular Swellings, Blackheads, Pimples and Sores of all kinds its effects are marvellous. Thousands of wonderful cures have been effected by it. In bottles, 2/9 and 11/- each of all chemists. Beware of worthless imitations and substitutes.—Advt.

Number of Patients in Jewish Convalescent Home, St. Patrick's Road, Hove, Sussex, week ending Wednesday, February 25, 1903: Men, 9; Women, 9; Children 3. Visiting days, Sunday, Monday, and Tuesday afternoons, 3 till 5.

SALES BY AUCTION.

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AUCTIONEERS, SURVEYORS, ESTATE and HOUSE AGENTS.

House Property Sales at the Auction Mart on Thursdays. (Held for 68 years). Special attention given to rent Collecting. Necessary Repairs are carried out under the supervision of a member of the firm. To be Let List issued bi-weekly.—Offices: 7, Leadenhall-street, Cornhill, E.C., and 144, Mile End-road, E.

C. C. and T. MOORE well SELL by AUCTION, at the Mart, on THURSDAY, 12th March, 1903, at 2.

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FOREST GATE.—Detached Residence with stable, 17, Margery Park-road.

LOWER CLAPTON.—Prominent corner Shop, another Shop and a House, Nos. 91, 93 and 117, Rendlesham-road.

MILE END.—The Shops and Houses, 147 and 149, Globe-road and Foskett's-buildings.

LIMEHOUSE.—A Warehouse and two Houses, 4, 6 and 8, Gill-street.

LEASEHOLDS.

MILE END.—Shops, 66, 68 and 70, Cleveland-street, and House, 7, Cephas-street.

STOKE NEWINGTON.—Semi-detached Residence, 68, Manor-road.

PLAISTOW.—Nine Houses in Trinity-street and Star-lane.

HARLESDEN.—The Residence, No. 37, St. Mary's-road.

MILE END-ROAD.—Houses, Nos. 25 and 26, Beaumont-square.

Auction and Estate Agency Offices, Seven, Leadenhall-street, E.C., and 144, Mile-end road, E.

Sales by Auction for the year 1903.

MESSRS. JONES, LANG, and CO. beg to state that their SALES of ESTATES, Town and Country Residences, Freehold and Leasehold Investments, Building Land and other Properties will be held at the AUCTION Mart, Tokenhouse-yard, City, in EACH MONTH of 1903. Particulars of properties intended for disposal should be sent at least three weeks previous to date of sale.

Messrs. Jones, Lang, and Co. also undertake sales of household furniture, farming stock, and general personal effects in town or country. Messrs. Jones, Lang, and Co.'s printed tabulated list of warehouses, offices, and general business premises to be let or sold, in the City of London and neighbourhood, can be had free on application.

Auction, Survey, and Estate Offices, 3, King-street, Cheapside, London, E.C.; branch offices, 95, Leadenhall-street, E.C., and 27, Chancery-lane, W.C. Telegraphic address, "Wonderment, London."

Friday, March 20th.—By order of the Trustees of the Jews' Infant Schools, Spitalfields—Nos. 3, 4, 5, Ann's-place, Wentworth-street.—Three Freehold Cottages, each let at 13s. per week.

MESSRS. JONES, LANG, and CO. will SELL the above by AUCTION, at the Mart, E.C., on FRIDAY, March 20th, at two o'clock, in one lot.—Particulars, with conditions of sale, at the Mart, E.C.; of Messrs. Emanuel and Simmonds, Solicitors, 19, Finsbury-circus, E.C.; or of the Auctioneers, 3, King-street, Cheapside, E.C.

Friday, March 20.—By order of the Trustees of the Jews' Infant Schools.—No. 82, Leman-street and 17, Tenter-street East, Whitechapel.—A very valuable Freehold Property, having a frontage to Leman-street of about 22ft., about 33ft. to Tenter-street, and a total ground area of about 3,340ft. super, forming a capital site for the erection of a modern warehouse or for the creation of a freehold ground rent. To be sold with vacant possession.

MESSRS. JONES, LANG, and Co. will SELL by AUCTION at the MART, E.C., on FRIDAY, March 20th, 1903, at two o'clock, the above very excellent FREEHOLD PROPERTY.—Particulars, with plan and conditions of sale, at the Mart, E.C.; of Messrs. Emanuel and Simmonds, Solicitors, 19, Finsbury-circus, E.C.; or of the Auctioneers, 3, King-street, Cheapside, E.C.

FULHAM-ROAD, South Kensington.

A capital Freehold Property, for investment or occupation, close to the South Kensington Station.

MESSRS. SAMUEL B. CLARK and SON will offer for SALE by AUCTION, at the Mart, Tokenhouse-yard, E.C., on Tuesday, March 3rd, 1903, at 1 o'clock precisely (unless previously disposed of by private treaty), the valuable FREEHOLD INVESTMENT, well secured on the four substantially built dwelling houses, with excellent shops, known as Sydney-terrace, in the occupation of highly respectable tenants, who pay rates, taxes, and insurance, and producing a net rental of £530 per ann. Full particulars, with conditions of sale, may be had of the Solicitors, Messrs. Markby, Stewart, and Co., 57, Coleman-street, E.C.; and of the Auctioneers, 2, New Cavendish-street, Portland-place, W., and 10, Hanover-square, W.

CHIVERS'

DELICIOUS DAINTIES.

CHIVERS' renowned Gold Medal JELLIES are Delicious Dainties, prepared in Silver Lined Pans. The "Court Circular" says:—"They are one of the greatest boons to the modern housewife."

RIPE FRUIT JUICES.

CHIVERS' JELLIES are flavoured with Ripe Fruit Juices, which, as the "Hospital" says, "will be highly appreciated by those who can only be tempted by the most dainty of foods."

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Great Ealing School, Ealing.

Principal - Rev. JOHN CHAPMAN.

The **School stands in seven acres of land**, including extensive grounds for athletics and recreation.

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2. COMMERCIAL & MERCANTILE, for Commerce, Stock Exchange and Foreign Agencies.
3. JUNIOR & ELEMENTARY, for thorough grounding in English, French, Hebrew, &c.

More than **500 (five hundred) Certificates, Prizes, and Scholarships have been** gained in the **University, Professional, and other Examinations** of this country.

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Townley Castle School,

RAMSGATE.

Principals { Rev. S. H. HARRIS.
Rev. S. LEVENE.

Suchard (Su-shar).

Your dealer returns the whole of your money, if you don't like the best cocoa.

The cocoa comes from Suchard, and so does the money—with that if!

MILKA (full-cream) the greatest achievement in milk chocolate yet.
33 King William street London E C

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Absolutely Cure
- BILIOUSNESS.
- SICK HEADACHE.
- TORPID LIVER.
- FURRED TONGUE.
- INDIGESTION.
- CONSTIPATION.
- DIZZINESS.
- SALLOW SKIN.

Small Pill.
Small Dose.
Small Price.

They TOUCH the LIVER

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BRONDESBURY ROAD and BRONDESBURY VILLAS, N.W.—Charming double-fronted and semi-detached newly-built residences; two storeys; beautifully decorated; containing three large reception-rooms, six bed-rooms, bath and dressing-room, and large box store; no basement; Also some with large reception hall; rent from £55 per annum. Apply to M. Davis, 7, Brondesbury-road, Kilburn, N.W.

26 BRONDESBURY-ROAD, KILBURN.—Semi-detached residence to let; newly decorated throughout; seven bed-rooms, three reception-rooms, bath-room.—M. Spiers, 50, Houndsditch, E.C.

BRONDESBURY and KILBURN.—Modern non-basement HOUSES, containing ground and first floor only, to be LET or SOLD; rentals, £38, £40, £42, £45, £55, £60 and £70. Apply, Messrs. Barnett and Brotchie, 68, Salusbury-road, Kilburn, N.W.

CANNING TOWN STATION (close to).—Two capital SHOPS, Nos. 46 and 48, Burnham-street, Barking-road; excellent old-established tenants; rents 12s. and 11s., together £59 16s. per annum; lease 80 years; ground rent £4 each; price £385 the pair. Mr. Bacon, 25, Liverpool-street, E.C.

TO HIRE TRADERS, House Furnishers and others.—Two splendid SHOPS to be let in main road; owner retiring; present cash trade about £4,000 per annum; no premium; 19 years lease to be sold. Apply 97-99, Fulham-road, S.W.

FREEHOLD Weekly Investment near Goswell-road, E.C. Close to City boundary, comprising four large houses let in separate floors, producing £239 a year. To be sold for £2,500 freehold or can be divided. The property is in good repair and rents paid punctually. Letters W.S., care of Knight's Advertising Offices, 12, Abchurch-lane, E.C.

FREEHOLD (substantial).—Six rooms and workshop, off Commercial-road, E., near L. and S. W. Bank, let at £50 a year; tenant pays taxes; possession could be had; price only £850 to close account. Write only, Mr. Frank E. Harris, 136, Mile End-road, E.

LEASEHOLD INVESTMENT, City of London, to be sold a warehouse near Leadenhall-street, held for 19 years at a ground rent of £55 per annum and worth to let £450 per annum; capital opportunity for a speculator. Apply to Messrs. Jones, Lang and Co., 3, King-street, Cheapside, E.C.

SEASIDE and COUNTRY LIFE.—Freehold Land, for all purposes, at lowest possible prices, in the following choice, healthy and improving districts; all sizes, to suit buyers:—Westcliff-on-Sea, Southend, Leigh-on-Sea, Langdon Hills, Pitsea, Walton-on-Naze, Rochford, Rayleigh, Ilford and Tilbury Docks (Essex); Herne Bay, Lenham and Minster-on-Sea, near Sheerness (Kent); enormous list, unrivalled value, easy terms, free deeds, great catalogues free. Don't buy land without seeing ours.—The Land Company, 68, Cheapside, E.C.

TAILORS, HOSIERS, and OUTFITTERS.—£50, stock at valuation; fortune to man with £100 capital; too much confinement to present owner.—208, Devon's-road, E. No opposition in above trade.

PRINTING BUSINESS.—Good sound Hebrew and English Printing and Lithographic Business, either for sale or willing to go partners; (Provinces). Address 1,136, Jewish Chronicle office.

TO LET, five rooms, scullery and bath-room (hot and cold). 25, Sandringham-road, Dalston.

PARTNER WANTED with capital, lady or gentleman, to join in starting wholesale business; advertiser having large country connection; highest references. Address 1,341, Jewish Chronicle office.

BARGAIN for disposal; handsome Louis drawing-room suite (French make); must be cleared; no reasonable offer refused. Address 1,325, Jewish Chronicle office, 2, Finsbury-square, E.C.

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WANTED, in an orthodox Jewish house, on or about March 25th, by a family of two adults and two children, furnished apartments, complete, consisting of one large sitting-room and one large bedroom, with a small room adjoining; good sunny exposure desired. Reply, giving full particulars and best terms, to Alfred Myers, Rookfields, Cary-crescent, Torquay.

WANTED, by the 20th of March, in Maida Vale or Kilburn, a large Bed-room for a young couple with baby, also a smaller bed-room for the nurse, with all accommodation; private family preferred. State terms to 1,217, Jewish Chronicle office.

BOARD AND RESIDENCE.

BOARD and RESIDENCE.—Miss Berger, 86, Fordwych-road, Brondesbury, has a vacancy for a lady and gentleman; strictly orthodox; close to 2 train services, and 'buses to all parts.

BOARD and RESIDENCE. Well-furnished double and single bedrooms; every home comfort; bath (hot and cold); cycle accommodation; terms very moderate; early application before the holidays will greatly oblige. Apply 193, Belsize-road, Kilburn, N.W.

BOARD and Residence.—Full or partial board; every home comfort; bath (hot and cold); trams and 'buses almost pass door; two minutes from railway station; late dinners.—4, Pyrland-road, Canonbury, N.

BOARD and Residence, superior, in English lady's private house; every comfort; elegantly furnished; good cooking, attendance; two baths.—250, Elgin-avenue, Maida-vale.

SUPERIOR Board-Residence in lady's well-appointed house; good cooking and attendance; private sitting-room if desired; convenient for City and West End; cycle accommodation; moderate terms. Miss Levy, 225, Elgin-avenue, Maida Vale, W.

A VACANCY will occur in lady's well-appointed home for one or two gentlemen engaged during the day; few minutes from Tube, Synagogue, Kensington-gardens, and Westbourne Grove; first rate table and cuisine. Address, L.D., c/o 53, Queen's-road, Bayswater.

A COMFORTABLE HOME offered to a gentleman, with English family living in Stoke Newington; 12 minutes to City; tram and 'bus to North and West London; bath (hot and cold), billiards, and every home comfort; 25/- a week inclusive; no other boarders. Address, 1,086, Jewish Chronicle office, 2, Finsbury-square, E.C.

COMFORTABLE Single or Double bed-room; use of sitting-room, piano, bath; board if required; strictly kosher; terms moderate; two minutes 'bus and rail to all parts.—192, Alexandra-road, N.W.

LADY, who receives a few boarders, has vacancy for one gentleman; good cooking (not orthodox); terms moderate. 26, Abbey-road, St. John's Wood, N.W.

LADY living in West Hampstead would be pleased to receive gentleman or two friends; minute 'bus, rail; every comfort. Also house on river for boating season. Address 1,345, Jewish Chronicle office, 2, Finsbury-square, E.C.

36 BRONDESBURY ROAD, KILBURN, N.W.—Superior Board and Residence in lady's well-appointed house; excellent cuisine; close to 'bus and train; terms moderate and inclusive.

56 BELSIZE-PARK-GARDENS, HAMPSTEAD.—First class Boarding House, spacious, handsomely furnished rooms; excellent cuisine; large bedroom vacant suitable for married couple.—The Misses Somers.

96 SANDRINGHAM-ROAD, DALSTON.—Board and residence; every home comfort; partial board if required; double and single bedrooms; suit married couple or two friends; families can be accommodated for Passover; early applications; good cooking; few minutes from Dalston Junction; terms moderate.

132 MAIDA-VALE, W.—Superior Board and Residence in lady's private house in this favourite locality; bath (hot and cold); every home comfort afforded to guests; 'buses pass door.

CANONBURY.—Board-Residence, particularly suitable for City gentlemen, opposite Canonbury Station and few minutes from Mildmay and Highbury stations. 'Bus and trams pass corner of street; bath (hot and cold); pianos and billiards. Terms on application to Miss L. Solomons, "Oaklands," 56, Beresford-road, N.

BOARD AND RESIDENCE.

HIGHBURY NEW PARK.—Lady (young) offers really comfortable home for two gentlemen or friends; late dinner; bath; two minutes 'bus, rail, and tram; terms inclusive 25s. per week. Address 1,200, Jewish Chronicle office.

KILBURN.—Board and Residence offered to married couples or single ladies and gentlemen, good and liberal table, every comfort and attention at moderate terms, highly recommended.—G., 35, Brondesbury-villas, N.W.

MAIDA VALE.—A young City gentleman can be received in a private English family; bath (hot and cold); convenient for City and West; terms very moderate.—Address 455, Jewish Chronicle office, 2, Finsbury-square, E.C.

WARRINGTON HOUSE, 2, Warrington-crescent, W.—Board and Residence with all home comforts, good cuisine. Apply Proprietress.

NEAR Windsor and Burnham Beeches. A few paying guests received in lady's house in private park; 24 minutes from Paddington. Miss Polack, Upton Park, Slough.

BRIGHTON.—Kosher Boarding-House; mid-day dinner, every home comfort; one minute from West Pier; terms, 30s. inclusive, week-end 10s. 6d. Misses Nathan, Gordon House, 20, Sillwood-place. Apartments if required. Early application for Passover.

BRIGHTON.—Board and residence. Newly-furnished house, facing sea and Palace Pier; terms from 30s., inclusive; week-end, from 10s. 6d.; every comfort.—Mr. and Mrs. Solomon, 20, German-place, Brighton.

THE MISSES BARNETT, of "Llanyre," Margate, beg to announce they have taken a house in Petherton-road, where they will be pleased to receive a few homely boarders who will meet with every comfort and consideration; strictly orthodox; highest references.—72, Petherton-road, Canonbury, N.

NOTICE OF REMOVAL.

MRS. A. DA COSTA, 19, WELLINGTON-CRESCENT, RAMSGATE, (late of 10, Augusta-road), begs to inform her numerous friends and patrons, owing to the success that has attended her efforts to satisfy them, she has been compelled to take more commodious premises, facing sea. The house is replete with every home comfort, including drawing, dining, and spacious bed-rooms; bicycle accommodation. Early application for Passover to 10, Augusta-road, until further notice.

IN a fine and very healthy town of Germany, where there are high-class Schools, boys may have board in good family; references in London and abroad. Address 1,326, Jewish Chronicle office.

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LITERARY & SOCIAL SOCIETY.

First Purim Ball

MONDAY, MARCH 9th, 1903,
In the Grand Suite of the
SURREY MASONIC HALL,
CAMBERWELL NEW ROAD, S.E.,
at 8 p.m. Carriages 2 a.m.

The remaining tickets, 5/- each, including light refreshments and supper, can be obtained from the following members of the Committee:—

Rev. F. L. Cohen, Synagogue House, Heygate-street, S.E.
Mrs. R. J. Moses, 178, Kennington Park-road, S.E.
Mrs. Meier Isaacs, 168, Camberwell-grove, S.E.
Mr. H. Bernhardt Cohen, 82, Hatton-Garden, E.C.
Mr. E. L. Salomons, 8, Bermondsey New-road, S.E.
Mr. Alfred Emdon, Hon. Sec. Ball Committee, 142, Camberwell New-road, S.E.

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Bridal and other bouquets a speciality; ladies' dress sprays, gentlemen's coat-flowers. Baskets and crooks artistically made up. Excellent recommendations and testimonials. Table decorations and plants on hire; orders by post personally attended to; moderate charges.

13, Mountford St., Union St., E.
Also at COVENT GARDEN.

CHATHAM.—Will any lady let her house for one fortnight (Passover) to a careful tenant; small grown-up family. Please write, W., 24, Queen's-terrace, St. John's Wood, London.

REQUIRED by an old-established cap manufacturer Working PARTNER with capital; must have practical knowledge of the business. Address 1,256, Jewish Chronicle office.

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MARGATE JEWISH COLLEGE.

WANTED immediately, RESIDENT ASSISTANT-MASTER. Apply to the Principal, "Rostellan," Cliftonville, Margate.

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WANTED an ASSISTANT-TEACHER in the Girls' Department, Article 50 or 68; good disciplinarian. Apply Headmistress, Girls' Department, Portuguese Jews' School, Thrawl-street, Spitalfields.

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JERUSALEM.

WANTED for October, good KINDERGÄRTNERIN, commencing salary £60 per annum. Also Assistant Girls' MISTRESS, ex-P.T., or experienced Article 68, commencing salary £50 per annum; both free board and residence; strictly orthodox. Apply stating age, qualifications, etc., to Miss Laura Joseph, 29, Hyde Park-gardens.

PARISIAN young lady (diplomée) experienced, with highest references, seeks engagement as GOVERNESS or Companion to young ladies; needlework. Write to Mademoiselle R. M., 16, St. John's Church-road, Hackney.

SUPERIOR Nursery GOVERNESS (Christian) seeks re-engagement; thorough English, conversational French, Latin, music, drawing, painting, calisthenics, needlework; entire charge; £20-25.—Alpha, Mrs. Ellis, 20, Welbeck-street, W. No charge to employers.

EXCEPTIONAL OPPORTUNITY.—Miss Clara Blumenthal, just returned from Munich, offers one year's free tuition in pianoforte to the best performer under 16 of Beethoven's Sonate Pathétique; and to the best performer under 12 of Beethoven's Sonate Op. 49 in G. Examination from March 30th; fee 10s. 6d. Applications not later than March 25th. Full particulars of Miss Blumenthal, 21, St. James's Mansions, West End-lane, N.W.

GERMANY.—BERLIN.

A YOUNG LADY will be received in refined Jewish home situated in the best part of Berlin near Thiergarten; lessons and conversational intercourse in German and French, as well as singing given by the daughter, pupil of Madame Marchesi of Paris; every home comfort; references can be had in London. Address Madame Rosenfeld, Goltz-strasse 26, I.

MISS CECILIA DAVIES, L.R.A.M., medallist Royal Academy of Music, lessons in pianoforte theory and singing, schools and pupils visited. Please write for prospectus.—49, Osbaldeston-road, Stoke Newington, N.

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JEWISH GENTLEMAN (30) well educated, smart, energetic, conscientious, with high business abilities and confident of success, desires travelling for a good house or any position where talent appreciated. Address 947, Jewish Chronicle office, 2, Finsbury-square, E.C.

YOUNG MAN seeks situation as foreign Correspondent in English, German, French and Dutch, shorthand; private lessons given. Address 958, Jewish Chronicle office, 2, Finsbury-square, E.C.

GENTLEMAN (27), single, smart, well-educated, with high business abilities, requires situation in the wholesale fancy trade, to go to South Africa; thoroughly experienced. Address 1,281, Jewish Chronicle office.

SHORTHAND, Typist, and Ledger Clerk, speed 100—50, wants few weeks' engagement or permanency; gives Sundays, requires Sabbaths.—Miss M. R., Sear's Library, Newington-green, N.

A YOUNG LADY, desirous of getting a connection, requires needlework repairs of any description at ladies' houses or at home; highest references and obliging. Address, 1,374, Jewish Chronicle office, 2, Finsbury-square, London, E.C.

AS HOUSEKEEPER and plain Cook in small family by English Jewess; experienced, and fond of children; no menial work; can take entire charge; good references. Address 131, London-road, Reading.

A THOROUGHLY conscientious young lady desires re-engagement as COMPANION or Lady-housekeeper; four years experience; highest personal references. Address G. L., 50, Shirland-road, Maida Vale, W.

YOUNG WIDOW, without encumbrance, desires position as Companion to a lady; thoroughly experienced; good nurse; highest references; would travel. Address 784, Jewish Chronicle office.

SITUATION wanted for young girl as MOTHER'S HELP or useful companion to children. Apply to the Matron, Jews' Orphanage, West Norwood, S.E.

SITUATION wanted; MOTHER'S HELP and dressmaking; fond of children; with lady going to Cape Town or suburbs.—G. L., 2, Walterton-road, Paddington.

AN experienced COOK wants a situation in a small family where there is assistance given with the rough work. Address, 1,348, Jewish Chronicle office.

SITUATIONS VACANT.

GERMAN CORRESPONDENT wanted for several hours weekly in a City office; one with knowledge in the woollen and hosiery trade preferred. Address in German, own handwriting, 1,324, Jewish Chronicle office, 2, Finsbury-square, E.C.

SMART energetic young MAN to call upon Tobacconists in London and Suburbs; good opening to a competent man; liberal terms; state in confidence where or how employed and fullest particulars. Address 1,224, Jewish Chronicle office.

WANTED a USEFUL HELP; general kept; easy place; good salary. Apply first, Mrs. Levy, 26, Commercial-road, E.

WANTED, for Glasgow, USEFUL HELP capable of taking charge of children and do plain cooking; German not objected to; good salary given; general kept. Apply, Mrs. B. Jacobs, 11, India-street, Glasgow, W.

MANTLES, JACKETS and COSTUMES.—First-class Designer required; Good salary to a thoroughly capable man. Reply, stating fully, past experience, to Z. H., at Horncastle's, 61, Cheapside, E.C.

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FOR LADIES & GENTLEMEN.

Exceptionally well appointed house; every attention to comfort; excellent cuisine; sanitation perfect; inclusive terms.

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Mrs. and the Misses BARNETT
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The house commands a splendid sea view (south aspect), and is replete with every home comfort, containing drawing, dining and smoke rooms, spacious bedrooms. Bath, hot and cold. Bicycle accommodation.

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THE House occupies a fine position, facing the Victoria Gardens, commands an unrivalled sea view, and possesses every qualification for health and comfort.

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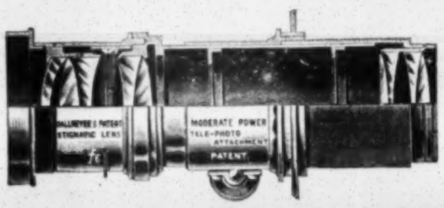
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Every home comfort. Liberal Table.
Easy route for City and West End.
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With every Home Comfort, Liberal Table
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The Proprietress of the above establishment is now open to take a limited number of ladies and gentlemen who wish to be boarded and dieted for Diabetes. The house is beautifully situated opposite the sea, and a few minutes from the West Pier and lawns. Early applications are requested.

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JEWISH BOARDING HOUSE. Near West Pier and Lawns; large dining, drawing, and lofty bedrooms; sanitary arrangements perfect; bath, and every home comfort; liberal table; cuisine under the personal supervision of Mr. Jacobs.

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Facing West Pier, with 2 handsome Verandahs. The only Jewish Boarding House on the front. Excellent cuisine and every comfort. Inclusive moderate terms.

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Every comfort and accommodation, and an excellent home; conveniently situated within ten minutes' walk of centre of city; moderate charges.

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All modern conveniences. Facing the Valley Gardens. Close to Pump-room and Baths. Excellent cuisine and home comforts. Under Superintendence of Mrs. H. BARCZINSKY and daughters. Early application for Passover will greatly oblige.

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Tables, Seats, Plate, Cutlery, China, Glass, &c., lent on hire. Estimates for large or small parties by Contract or otherwise, free. COOKS AND WAITERS SENT OUT.

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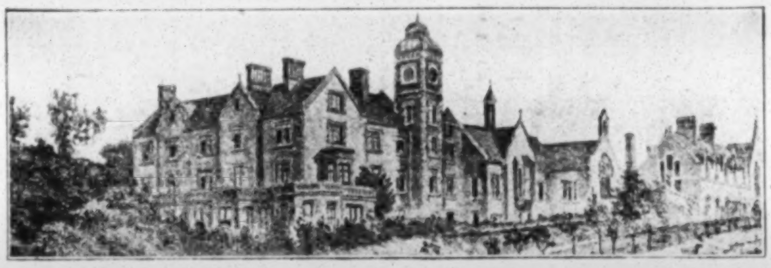

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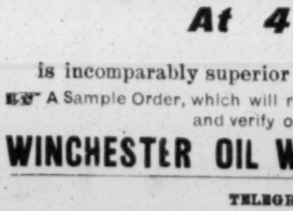

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